

Y. M. M. I. A. MANUAL
1912-13

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YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS

MANUAL

1912-13

SUBJECT:

The Individual and Society

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No. 16

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To the Class Leader.

Upon you, more than any one else, will depend the success of this Manual. If you possess the ability to make old things new, by leading the learner into a deeper insight of them, there will be no lack of the joy of discovery upon which interest constantly depends.

The Manual has a three-fold aim. First, that inspiration which promotes the desire to be a better individual and a better member of society. This inspiration will be enhanced by the manner in which truths are presented coupled with the truths themselves. If you, as the instrument of presentation, are full of inspiration, and unfeigned interest, the impression will be lasting, because ever afterwards that feeling will spring more or less into activity in the presence of those truths whenever recalled. Thus comes the double advantage of learning and thinking in the atmosphere of inspiration.

You should lead with the spirit of leadership; that is, honesty and enthusiasm for that in which you lead. Make each lesson the all-in-all of that hour. If you are a leader of students, you must possess and show the student spirit which comes only from being a student.

The students may have already considerable information on the subject presented, perhaps it is in excess of their inspiration. They know the facts, but have drawn few conclusions, and made fewer resolutions.

You can plant failure in any course or lesson, by belittling the subject or the textbook. You can sow the seeds of success by magnifying them and the book before the students at the outset. Optimism energizes; pessimism puts on the brakes when the car of life is pulling upgrade.

The second, or information aim, should lead to intention rather than to extension. The procedure should be in the direction of deepening the mind by thinking rather than broadening it by accumulation of information.

The relative amount of emphasis given to learning and to thinking will be governed, of course, by the grade of the students, but in general right thinking is the goal of learning.

The third aim is culture. Under this head comes the

activities or habit-forming processes in educational work, the chief of which are: (a) the study or preparation habit; (b) the thinking habit; (c) the habit of expressing with clearness and self-control.

All class work is community education, and discussion is to class work what conversation is to social functions—indispensable.

As class leader, you will undoubtedly prepare for discussion by questions and assignment of problems. You will stimulate discussion by judicious suggestions and queries, and you will control discussions to the extent of preventing them from going over into contentions, or trenching on the time belonging to other divisions of class-work.

You will skilfully provide for emphasis on points of interest in the lesson, and enrich the contents of each lesson, by drawing upon the resources of your own mind, so that each recitation will be rich and racy. In the assignment of the new lesson you will be able, through knowing in advance what it contains, to announce some of the special problems which will be made a feature of the next lesson, and make some special personal assignment, which will add interest to the general or class assignment. Following these lines, your class work may be made an eminent success. Your work as a class-leader may be so successful that each member will hold you through life as a friend and benefactor.

To the Ward M. I. A. Presidency.

The nature of this Manual is sociological. Its contents deal with the individual and his relations to society. The lessons are calculated to show what the individual is without society, and what he is with society. No attempt has been made to treat any topic technically. The lessons are sufficiently simple for the juniors, and at the same time contain problems of practical life worthy the consideration of the seniors.

Just as juniors and seniors may practice on the same campus and play the same game, with this difference that the senior throws the ball swifter, strikes harder and jumps further than the junior, so in the manual work. The senior classes can study, think, and discuss the same things with greater depth of thought and ability of expression.

It is not intended that division of members into junior and senior classes be discontinued, except in associations where the number is too small to maintain two classes; and it is possible that work paralleled as to subject matter, and graded as to emphasis of special features, should create a closer bond of common educational interest between juniors and seniors.

The Manuals should be in the hands of every member of the association, either as a premium on his subscription to the "Era," or by special purchase from some person appointed by the association to order and distribute them. Upon the presidency of the association rests the responsibility to see that this work is done.

Choosing a class-leader is like selecting an engineer for a ship. The presidency is as unable to make progress with a poor class-leader as the captain of a vessel is powerless to make speed with a poor engineer.

The class-leader must be a man who loves boys too well to disappoint them by not keeping his appointments. He will be with them on time. He must love them too well to go before his class without preparation—fresh, new preparation, not the stale, old general preparation, but preparation steaming with the heat of recent review. With these qualifications there is little danger of failure. Without these two characteristics

in the teacher, the class will dwindle under his leadership, no matter what his scholarship.

It is an absolute injury to the soul for any man to fail through neglect. The presidency of an association can not afford to fail. There may be cases where the presidency can not avert the failure of class-leaders,—but they can prevent the failure of class leadership by making needed changes.

“When the wicked rule, the people mourn,”

“When the lazy lead, the people lie down.”

The presidency should visit the classes and express appreciation of effort and ability. They should be sufficiently well informed on the lessons to be able to express an intelligent opinion on points referred to them, and should be able to render help by kindly suggestion, when necessary.

The Individual and Society.

LESSON I.

The Pre-existent Individual.

The term pre-existent signifies an existent state before the present or mortal state, and is spoken of in both ancient and modern scripture as our "first estate."

Individual Quality the Result of Three Things.

The quality of each individual is the effect or result of:

1. What he has been by choice.
2. The environment he has been in.
3. The race he sprang from.

The Three Individual States.

Through revelation, reason and tradition we have knowledge concerning three states or conditions of individuals, the pre-existent, the mortal, and the immortal.

The pre-existent individual is an intelligence or personal spirit which was and is the offspring of Deity,—the complete Deity male and female. Each of us was a pre-existent child, a youth, an adult.

The Feelings of the Mortal Recur to Pre-existence.

In all stages of society the feeling-backward is manifest. The savage on his death couch said, "I go back to the Great Spirit;" and the tender Christian mother said, "Weep not for me, dear ones, for I am just going home." Literature furnishes many illustrations of this doctrine, the most striking, perhaps, being from the pen of the Latter-day Saint poet, Eliza R. Snow, in her beautiful hymn, "O my Father."

Oh, My Father, Thou that dwellest
 In the high and glorious place!
 When shall I regain Thy presence,
 And again behold Thy face?
 In Thy holy habitation,
 Did my spirit once reside;
 In my first primeval childhood,
 Was I nurtured near Thy side.

For a wise and glorious purpose
 Thou hast placed me here on earth,
 And withheld the recollection
 Of my former friends and birth,
 Yet oft-times a secret something
 Whispered, "You're a stranger here;"
 And I felt that I had wandered
 From a more exalted sphere.

I had learned to call Thee Father,
 Through Thy Spirit from on high;
 But until the Key of Knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason, truth eternal,
 Tells me I've a mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, Mother, may I meet you
 In your royal courts on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation
 Let me come and dwell with you.

One can scarcely read these verses without painting a thought-picture of his or her own pre-existent state.

Revelation Makes Clear a Pre-existent Individuality.

Of the many passages there are a few which should end theological controversy on the question of a pre-existent state:

1. On one occasion, as a means of encouragement, the Lord told the prophet Jeremiah that He knew him before he was born and ordained him a prophet. Jer. 1:5-8.

2. When the Lord Jesus had finished his missionary work he went out alone to commune with his Father, and among other requests he asked his Father to give him the glory that he had before he came on his mission of redemption. Read

John 17. The entire chapter is a series of gems. Commit to memory the 5th verse.

3. The pre-existent state was shown to John the Revelator, before whom the Lord unveiled the spiritual pictures of the past, i. e., pictures visible to spiritual eyes only, and which mortal man may see when quickened by the spirit. Rev. 12:7-9. Commit to memory verse 7.

Our pre-existence is shown in these scripture quotations:

"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."—Heb. 1:6.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."—Hebrews 2:10, 11, 17.

From the Pearl of Great Price, chapter 3, we have the following clear statement:

Now, the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these were many of the noble and great ones, and God saw these souls that they were good. * * * And he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born.

Jesus declared the following to the Nephite prophet just before His birth:

Lift up your head and be of good cheer, for behold the time is at hand and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouths of my holy prophets.—III Nephi 1:13.

Jesus Christ showed His spirit, or pre-existent self, to the Jaredite seer more than 2000 years before He was born of the Virgin Mary:

Behold this body which you now behold is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.—Ether 3:16.

Knowledge of Pre-existent Success a Source of Comfort and Courage.

It sometimes happens that through our patriarchal blessings and other individual ordinances we obtain information concerning our pre-existent career. Every member of the Church shares the benefit of the assurance given through the Prophet Joseph Smith to the effect that we voted for the plan of salvation presented by the Redeemer. We were free agents and chose wisely. "Added Upon," by Nephi Anderson, is a charming story throwing light on this subject. Read also Wordsworth's "Ode on Immortality."

Review.

1. Of what three things will the quality of every individual be the result?
2. What does pre-existent individuality mean to you?
3. Have you within yourself any feeling of certainty as to a pre-existent life?
4. What evidences are there of the universality of this assurance?
5. Give theological proof of a pre-existent individuality by quoting two passages of scripture.
6. In what particular did we all use our pre-existent agency wisely?

LESSON II.

The Mortal Individual.

The mortal individual is the pre-existent spirit "added upon." From the Book of Abraham, chapter 3, we learn the following on this point:

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

Added Upon Means in Part Having a Body.

Joseph Smith, the Prophet, revealed the following, as recorded in the Compendium under the title of Gems:

We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body.

And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul.—Doc. & Cov. sec. 88:15-16.

Some Spirits Not Worthy to Be Added Upon.

The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none.

All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power.—"Gems," Compendium.

The pre-existent individual was mental and spiritual, or organized intelligence. The mortal individual is an intelligent spirit with a physical body. The body will eventually

attain the full stature of the spirit. The possible growth and increase of the intelligence is infinite.

Agency is Freedom but it is Not Independence.

The I is dependent on the not-I. No mortal individual can furnish himself standing-room. Little if any can he love or hate without objects or conditions external to the self. For the material possessions he is entirely dependent on the not-self. For his knowledge he is indebted to God, the race, and his teachers. "If we hear not others speak, we speak not at all."—Aschem.

Imbruted children, or those isolated among animals, cannot talk, they imitate the sounds of nature and cries of animals. When an individual becomes possessed of the sentiment, "I am it," he need but to remember that "an individual wrapped up in himself is a very small parcel."

We Are What Our Habits Are.

Desires, ambitions, and intentions are the raw material of individual character, but the real fabric is habit. It is sophistry to assert that a man of unkind habits is kind-hearted. One may as well say of a person who habitually flees from danger and duty, "he is brave-hearted." To change a habit is to change the self. To form a good habit is to form the self; to form a bad habit is to deform the self. Habit is activity worked into automaticity.

Four Habits Essential to Success.

These are: 1. The health habit. 2. The work habit. 3. The thinking habit, and 4. The worship habit.

1. **The Health Habit.**—By right eating: one who reduces food to a pulp by complete mastication will have good teeth and probably be immune from dyspepsia. The habit of breathing pure air through the nostrils is a guarantee against throat and lung trouble. Some physicians say "Court plaster the mouth during sleep if necessary to form the habit." Resting before the point of exhaustion is reached and one becomes auto-intoxicated by poison created in the system through overwork, is a health habit.

Weariness (worn-out-ness) is a state of low vitality, the condition of greatest susceptibility to disease. There is less danger of a draft in a state of vigor, but beware of exposure when tired.

Change is restful.

Advice to a Hard Student.

Still vary thy incessant task,
 Nor plod each weary day,
 As if thy life were thing of earth—
 A servant to its clay.
 Alternate with thy honest work
 Some contemplations high:
 Though toil be just, though gold be good,
 Look upward to the sky.

Take pleasure for thy limbs at morn;
 At noontide wield the pen;
 Converse tonight with moon and stars,
 Tomorrow talk with men.
 Cull garlands in the fields and bowers,
 Or toy with running brooks;
 Then rifle in thy chamber lone
 The honey of thy books.

If in the wrestlings of the mind
 A gladiator strong,
 Give scope and freedom to thy thought—
 But strive not over long.
 Climb to the mountain top serene,
 And let life's surges beat,
 With all their whirl of striving men,
 Far, far beneath thy feet.

But stay not ever on the height,
 'Mid intellectual snow;
 Come down betimes to tread the grass
 And roam where waters flow;
 Come down betimes to rub thy hands
 At the domestic hearth;
 Come down to share the warmth of love
 And join the children's mirth.

Let love of books and love of fields,
 And love of men combine
 To feed in turns thy mental life,
 And fan its flame divine;
 Let outer frame and inner soul,
 Maintain a balance true,
 Till every string on Being's lyre
 Give forth its music due.

—Mackay.

2. **The Work Habit.**—An individual with no work habit has not taken the first step in turning one of the primary curses into a blessing. Adam's servitude as a toiler ended when he formed the work habit. Our habits are part of us and we are inclined to love ourselves. The individual without a work habit is non-creative, or he works as a slave. The very bread he eats is charity either from his friends or ancestors, or accidents called good luck.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

3. **The Thinking Habit.**—Learning consists in collecting thought material. Thinking consists in building judgments or drawing conclusions. High thinking means lofty individuality. Low thinking comes from low learning and is the very essence of low individuality. The source of our thinking habits are the observations we make, the books we read, and the company we keep. Our thoughts will be conditioned by the material we use. The habit of reading a good magazine such as the "Era" is an investment in the direction of high thoughtfulness of character. The habit of thinking without reading, observing, listening, is akin to talking without saying anything. As we read so we think, as we think so we are. To think little means to be little, no matter what we weigh or how much we have. One's individuality is what he is, not what he owns or seems to own.

4. **The Worship Habit—The Irreligious Individual is Abnormal.**—That one who has no religious sentiments is not harmoniously developed is conceded by our best and most advanced thinkers. From the field of psychic research comes the conclusion that to be irreligious is to be unfortunate. Science is therefore saying in a terse way, "The fool hath said in his heart, there is no God."

Worship is essential to survival. Nature, the hand-maid of God, has not permitted the unworshipful nations to survive. She has slain the races of no-worship habit and preserved those of the worship habit. As a race the Hebrew has been indestructible.

Our Christian civilization, the light of the world, is upheld and pushed to the front by the power reached through the worship habit. Its founder, the Messiah, was a worship-habit

individual. It is recorded of Him that He went aside as was His wont (habit) to pray.

The heroes of '76 were worshipers. Their devotions were habitual. Take from us our worshipers and we would be like France in the days of her godlessness, when suicide among the children and don't-care-ness among the adults led the statesmen to exclaim, "If there be no God, we must make one, for the nature of man demands one." It is unnatural not to worship.

Atheism and infidelity cut off the possibility of full development which is the right of the individual. They rob him of the opportunity to see this life as a part of an eternal existence. Under their stultifying pressure he cannot become possessed of ideas of eternity, as related to himself. They rob him of his right to psychic eternal life, or the mental state which says, I am eternal. The worship-habit individual and the one of no-worship habits are never equal and it is inconsistent to say that one is as good as the other in the full sense of goodness.

Both may have physical vigor, intellectual vigor, and moral vigor, but only one has spiritual vigor, a power which, while it supplements and re-enforces the other three forms of vigor, reaches into the realm of the superhuman; and the individual is more than human, he is human linked to and in co-operation with the Divine directly. Moses was more than all the magicians, and Daniel greater than a convention of wise men.

The individuals who have refused to worship, from Epicurus, the Greek egotist, to the rough ranger who said, "I'll bend my knee to nothing," would be benefited perhaps by reading Lincoln's favorite poem, "Oh! Why Should the Spirit of Mortal Be Proud?"

Oh! Why Should the Spirit of Mortal Be Proud?

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast flying cloud;
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;

The husband that mother and infant who blessed—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven;
The sinner who dared to remain unforgiven;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers, or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold;
To repeat every tale that has often been told.

For we are the same that our fathers have been;
We see the same sights that our fathers have seen;
We drink the same stream and view the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink;
To the life we are clinging they also would cling,
But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye! they died; and we things that are now,
Who walk on the turf that lies over their brow;
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, and the songs and the dirge,
Shall follow each other, like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath,
From the blossom of health to the paleness of death.
From the gilded salon to the bier and the shroud—
Oh! why should the spirit of mortal be proud?

--William Knox.

Four Characteristics Religious Habits of a Latter-day Saint.

1. The prayer habit,
2. The Sunday service habit,
3. The tithe-paying habit,
4. The habit of obedience to recognized authority.

The member of the Church whose house of faith is built on these habits knows of the doctrine, that it is true, and his knowledge is of the growing, ever-advancing type. His faith will never die, no matter who may pass away or what changes may arise.

Prayer.

The last recourse against temptation is prayer. Escaping then, from the tempter, fly to God. Cultivate the habit of devotion. It shall be a wall of fire around you, and your glory in the midst of you. To this practice the uncorrupted sentiments of the heart impel you, and invitations are as numerous as they are merciful to encourage you.

When danger has threatened your life, you have called upon God. When disease has wasted your health, and you have felt the tomb opening under your feet, you have called upon God. When you have apprehended heavy misfortunes, or engaged in hazardous enterprises, you have perhaps resorted to God to ask his blessings. But, what are all these dangers to the danger which your virtue may be called to encounter on your first entrance into life?

In habitual prayer you will find a safeguard. You will find every good resolution fortified by it, and every seduction losing its power, when seen in the new light which a short communion with heaven affords. In prayer you will find that a state of mind is generated which will shed a holy influence over the whole character; and those temptations to which you were just yielding will vanish, with all their allurements, when the day-star of devotion rises in your hearts.—Buckminster.

LESSON III.

Development of Ideal Individuality.

Individual character, worth while, does not merely grow—it is developed. The material comes from without, but the process goes on in the man from within.

The Builders.

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with material filled;
Our to-days and yesterday's
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

Thus alone can we attain
 To those turrets, where the eye
 Sees the world as one vast plain
 And one boundless reach of sky.
 —Longfellow.

The Ladder of St. Augustine.

Saint Augustine! well hast thou said,
 That of our vices we can frame
 A ladder, if we will but tread
 Beneath our feet each deed of shame!

All common things, each day's events,
 That with the hour begin and end,
 Our pleasures and our discontents,
 Are rounds by which we may ascend.

The low desire, the base design,
 That makes another's virtues less;
 The revel of the ruddy wine,
 And all occasions of excess;

The longing for ignoble things;
 The strife for triumph more than truth;
 The hardening of the heart, that brings
 Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
 That have their roots in thoughts of ill;
 Whatever hinders or impedes
 The action of the nobler will;—

All these must first be trampled down
 Beneath our feet, if we would gain
 In the bright fields of renown
 The right of eminent domain.

We have not wings, we can not soar;
 But we have feet to scale and climb
 By slow degrees, by more and more,
 The cloudy summits of our time.

The mighty pyramids of stone
 That wedge-like cleave the desert airs,
 When nearer seen, and better known,
 Are but gigantic flights of stairs.

The distant mountains, that uprear
 Their solid bastions to the skies,
 Are crossed by pathways, that appear
 As we to higher levels rise.

The heights by great men reached and kept
 Were not attained by sudden flight,

But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies,

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain.

—Longfellow.

The savage is a grown character; the civilian, a built one. "Happy-go-lucky" grows, but he is never more than a "ne'er-do-well." There is nothing dynamic about him. He may be a good space-filler—nothing more. His greatest choice is to not choose. His greatest daring is to drift—just keep afloat. Generally he has an ancestral pull backwards that interferes with his having much push of his own, and for this he must be pardoned, but for the company he keeps he is responsible.

The "Bound-to-be-somebody" is different. He, too, may have some relative, long ago buried, standing by the wayside to hinder his progress as he looks upward and struggles on and on, but the world is full of friends, past and present. Like the man who keeps his machine up-to-date by discarding the inferior parts and substituting superior ones, he is looking into history and society for character material. "Get the best" is his slogan. The good he sees in historical men, he lets live in him; their evils, he leaves buried with their bones. He lives with the best characters of history and appropriates their virtues, and even though he may not have a personal acquaintance with the great of the present, he can make a part of himself that which he most admires in them, and thus build up an ideal individuality, an eclectic character, or self.

It were folly to want to be someone else. "Be yourself, your better self," said Dr. Maeser. "I believe in being myself, my eclectic self, a sort of 'e pluribus unum' self," said one of his students. One may not arrive at perfection in self building, but he will get much nearer than he who does not dare the doing. As an illustration of the state of mind accompanying the construction of an ideal individuality, the following is most fitting, taken from the hymn book, page 288:

Daniel's wisdom may I know,
Stephen's faith and patience show,

John's divine compassion feel,
Moses' meekness, Joshua's zeal,
Run like persevering Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent spirit feel,
James' true faith by works reveal;
Like young Timothy may I
Every sinful passion fly.

Job's submission let me show,
David's true devotion know,
Samuel's call, O may I hear,
Lazarus' happy portion share;
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valiant, steadfast care,
Joseph's purity impart,
Isaac's meditative heart;
Abra'm's friendship let me prove,
Faithful to the God of love.

Most of all, may I pursue
The example Jesus drew,
In my life and conduct show
How He lived and walked below;
Day by day through grace restored
Imitate my dearest Lord.

Then shall I these worthies meet,
With them bow at Jesus' feet,
With them praise the God of love,
With them share the joys above,
With them range the blissful shore,
Meet them all, to part no more.

Note:—It is suggested that after considering this poem, the class teacher appoint members of the class to give brief sketches of the characters named in the poem as a future lesson. The two poems from Longfellow are full of character-building inspiration, and may with profit be committed to memory in whole or in part by the Juniors.

LESSON IV.

The Individual and His Rights.

Without Society Individual Rights are Valueless.

I'm monarch of all I survey,
I'm lord of the fowl and the brute,
From the center clear round to the sea,
There's none who my rights can dispute.

So soliloquized the ship-wrecked Alexander Selkirk, on an uninhabited island. His freedom, so far as rights were concerned, was absolute, unlimited. He had a monopoly on privileges and personal liberty; no danger of having his rights stepped on. He stood untrammelled by social obligations. He was tied to no one by duty. No matter what he did, his conduct would neither help nor hinder any one else. Intrusion and interference were impossible, restraint reduced to zero. Ample domain for all needs except a path to walk off on. More money than he could spend or invest; plenty to eat and drink and wear. The trees and earth furnished food; the hillside spring, the water; and the climate, his clothing and shelter. And yet in the midst of this freedom, from this throne of "Do-whatever-I-can," the monarch exclaims:

Society, friendship and love,
I sigh for thy charms, but in vain,
O, had I the wings of a dove,
How soon I would taste thee again.

Had his island been expanded into a continent or a planet or even into a universe, without society it would have remained a prison.

The rights of one individual end where the rights of another begin. One person's right can no more overlap the rights of another than one man's farm can extend over another's. Nor can the rights of an individual intrench on the rights of a community, any more than a private business block can extend out into the street.

Rights are Either Inherent or Acquired.

Life, liberty, and the pursuit of happiness are inherent

rights. The possession of these, however, is conditional. The right to life may be forfeited; the right to liberty extends only to a point where one's liberty is dangerous to others; the right to pursue happiness terminates when the pursuit becomes a menace to the happiness of others. The right of defense is inherent. This right is based upon the proposition that self-preservation is the first law of nature. The right to a hearing before conviction is inherent, and is most sacred. Lynching and mob law have no standing room in the realm of rights, with either Divinity or man. Cain, the first traitor and murderer, was permitted to make his defense. The Lord gave him a hearing before passing sentence upon him. The right of ownership is also inherent. Self-possession stands next to that of self-preservation.

Acquired rights are those accorded by society to the individual, or reserved by the community by common consent or at least under some recognized authority. The franchise, acquiring land, discovery, invention, protection, are samples of acquired or individual legal rights.

Right of Conscience is Sacred.

Right of conscience or the privilege of believing as one chooses, is inherent. This right is protected by constitutional provision in the United States.

This right of conscience or opinion does not always extend into the field of expression. To believe that a man is a falsifier is one thing and to call him a liar is another. Difference in belief is not good ground for an accusation of dishonesty. Because one differs in opinion with me, I have no right to say he is dishonest.

The Rights of the Individual Sportsman Limited.

Preserving fish and game is illustrative of community reserved rights. The protected game and fish are by common consent, through the law, placed under the custody of the state during the closed season, and a limit fixed to their taking, or sale, or possession during the open season. The person who violates that law becomes a poacher, not on some landlord's domain, but on the domain of his fellow citizens. If he hunts or fishes before the day of open season, he acts like the fellow who before the bell rang for dinner sneaked into the dining tent of a railroad construction camp and carried off all the pie. One can imagine the standing he had after that among his fellow laborers. The true sportsman hunts and

fishes within the law of his state, but the pot-hunter goes out at unseemly times. He may get more than his share of game, but never develops more than anybody's share of manhood. The true sportsman can stand up alone and feel decent. That feeling of decency is one of his individual rights, an inherent prerogative.

Individual Rights on Public Highway.

Public streets belong to all as thoroughfares, but to no one as a dumping ground for garbage or for obstruction. One has no more legal right to flood a street than he has to plow it. From a moral point of view it is worse to pile rubbish on the highway than to put it in your neighbor's yard, for in the first instance you offend many, while in the latter you injure but one.

Defacement.

The highway is ours—yours and mine. It belongs to all. It is said that it is a bad bird that befouls its own nest. What then shall be said of a person who defaces, with obscene words, or drawings, any public place? The thoughtful man knows that what we say and write is an outward picture of a condition within. The defacing of guide-posts and the throwing of bottles in the road is rightly called "the trail of the sneak and the coward." The scout would scorn the temptation to such a thing, and the individual of real, genuine manhood is never tempted in that line. He is above it. The things we do, show ourselves to ourselves, be the night ever so dark or the way ever so lonely. Jesus was right in saying, "Out of the abundance of the heart the mouth speaketh," and it may be consistently added, "the hand writeth."

The Right to Smoke.

In the State of Utah it is made a crime by law for a person under eighteen years of age to smoke. Religiously, the Latter-day Saint has no right to smoke. A decision of the first High Council of the Church, and as yet unrevoked, was to the effect that breaking the Word of Wisdom by one to whom it had been taught was a bar against worthiness to hold office in the Church:

"No official member in this Church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the

official member, neglecting to comply with or obey it; which decision the council confirmed by vote."—History of the Church, Vol. II, p. 35.

As a rule smokers have little regard for a social square deal. They will sit in public places and rob ladies and little children of the right to breathe air free from the once-used fumes of tobacco. It might seem a breach of etiquette to offer a lady a cigar, she reserving the right to accept or reject, but to smoke in her face is an outrage against decency—but then, as is known, the smoker's sensibility is reduced to a minimum and his selfishness brought to a maximum by the habit. No person can smoke in the name of science. She says that it is contrary to her laws of development, physically, intellectually, and morally.

A man who smokes cannot be as strong physically as he could be without smoking. Statistics show that smokers at college are as a class inferior students. And common observation gives evidence that smokers are lacking as a class in refined sensibility and moral strength.

Sanitation Regulations Extend the Right of Protection to the Individual.

Contagion among savages is often fatal to the extent of annihilation of tribes, and infection once started runs its course sometimes from generation to generation. Civilization has provided means for the arrest and banishment of these enemies from society through obedience to the laws of nature and legal enactments based upon nature's laws.

As causes must share in their effects for good or evil, so must a person be responsible for the results of his conduct in cases of contagion, and infection. What would be said of a stockman who would knowingly turn an infected animal out into a public pasture among his fellows' stock? Yet people will travel on trains with children afflicted with whooping-cough and other dangerous contagious diseases.

Legal standards of weights and measures are of ancient origin, while legal standards of quality are not so old. A federal investigation of the bad-beef scandal during the Spanish-American war laid the foundation for the pure food laws of the government and the states and municipalities. Following, the nation has passed wholesome regulations for the protecting of the individual in his right to be dealt fairly with by his fellow. It has always been a moral crime to sell injurious food. Now it is a legal crime.

Relatives Have Rights.

Among the members of a family is distributed the right of family honor. No individual right of any member can consistently infringe on the rights of the others, lowering the family standard. The family honor is in the keeping of each member, and the degradation of one is the hurt and hindrance of each and all the others, and all just in proportion to the nearness of the relation. "I can't hurt myself without hurting mother," is true and beautifully illustrated in the following poem:

To My Son.

Do you know that your soul is of my soul such a part,
That you seem to be fibre and core of my heart?
None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother like son" is a saying so true
The world will judge largely of mother by you.

Be your's then the task, if task it should be,
To force the proud world to do homage to me,
Be sure it will say when its verdict you've won,
He reaped as she sowed. Lo! This is her son.

Margaret Johnstone Graflin.

Not all Legal Rights are Moral Rights.

The morality of legal rights results from the intelligence and purity of the society establishing these rights. During a famine in the Orient a prince said, "Why should I go hungry when my sister has children which I may sell for food?" Our civilization has outgrown the legal right to barter in human beings; and happily in Utah no man resting on a legal right can say, Why should I go thirsty when I may spend the family money for grog? Man never had a moral right to harm his child or wife, either through neglect or abuse. It is the child's natural right to be clothed, fed and cared for by the man responsible for its earthly existence, and Utah follows natural law, moral law, in making the neglect of family a crime.

Rights of Employer and Employee.

The legal rights of the individual in these two relations are by no means uniform. The moral rights, however, are

uniform in proportion to the unity of ideas of right and wrong. The moral rights of individuals in all relations are based upon the rule, "Do by others as you would have them do by you." The employer has a right to the employee's time, strength and skill, according to the terms of contract expressed or understood. Not to put forth honest effort while working for another man is to keep back what has been promised. To waste time while in the employ of some one else is throwing away that which you have agreed to use faithfully. To slight the work you are doing for another is to keep back contracted skill. The employer has the right to direct the doing of work. He may correct but never abuse an employee.

The employer has the right to expect due notice from the employee of his intention to quit work. It is not moral for an employee to take French leave of his job.

The employer, of course, has the right to all the conditions of special contract. The employee has the right to courteous treatment from the employer. Personal abuse on the part of an employer is un-American and un-Christian. The employee is entitled to all contracted privileges. He is entitled to due notice of discharge. It is unfair under ordinary circumstances to discharge an employee without proper notice. All unfair conduct is unethical and therefore not moral.

Supplemental Questions and Problems.

1. General Coriandrum found himself the sole survivor of a nation, king of a depopulated continent, owner of all North America. Why did he not appreciate it after he had fought so hard to get it?

2. Has an individual any moral right to neglect the exercise of right of franchise?

3. How many people's rights would be interfered with by the wanton mutilation, cutting down, or destruction, of a shade tree on a public highway?

4. A camper, just before leaving a camp ground, observed that there was considerable wood unused. This he gathered and threw on the fire with the remark, "Nobody shall warm by the wood I carry without paying for it." Had he any moral right to do this?

5. Discuss the proposition: The manner in which we exercise our individual rights is a measure of our manhood.

6. What penalty should be imposed for mutilating mile stones or other public monuments?

7. What kind of a mind has a person who defaces trees or rocks with obscenity?

8. "Out of the abundance of the heart the mouth speaketh," said Jesus, and he might have added, "the hand writes or draws."

9. Discuss the right of a person to smoke in the presence of persons to whom smoking is offensive.

LESSON V.

Word of Honor.

Meaning of Term.

The term, word of honor, means a promise insured by the honor of the giver. A man's word of honor is a solemn pledge in which his personal character is involved. When one receives a position of trust he is often required to advance money which is held as a pledge or bond for the faithful performance of his duties or promises. A man's word of honor is a pledge secured not by money but by the character of the man. It is a moral mortgage on the man. A breach of one's word of honor means loss of character and with it social and business success. One's word of honor should, therefore, not only be as good as his bond but should be even more sacred to the giver and more valuable to the receiver. The necessity for fulfilling promises and for telling the truth lies in the fact that social life is built largely upon the sacredness of this word of honor and when it loses its sacredness society becomes an impossibility.

Word of Honor Fundamental to Social Life.

Before primitive men began living in social groups there was no division of labor. Each did all that was necessary to support himself and his family. Every man used his craft and cunning to get the better of his fellows. It was soon learned, however, that by co-operation better results might be obtained. One said, if you will help me catch game for food now, I will help you when you need food, or if you will help me clear my land and build a house I will help you later. Thus a number forming a group co-operated to help each other. The co-operation as well as the group could be maintained only by fulfillment of the agreement. For if the agreements were habitually not fulfilled there would be refusal to give aid when asked, and each man would be left to do the best he could by himself. All the advantages to be gained by union of effort in doing things that are beyond the powers of the individual would be unachievable. At the outset, then, the keeping of the word of honor was a condition to social co-operation and to social development.

In the complex social system of today man is dependent of his fellows as he never was before. So a sacred regard for the word of honor is more necessary than ever before. In

man's relations with his fellows today there is usually no express word of honor given; we are born into a social system built on co-operation, we are necessarily dependent on others and others are necessarily dependent on us. Our very birth into this system places upon us the obligation of being honest—of keeping our word of honor.

The Implied Word of Honor.

Every advantage received from society carries with it an implied word of honor on the part of the recipient. Thus when a man goes to a store, purchases goods and is given the advantage of credit, he impliedly gives his word of honor that the debt will be paid. When he accepts a position with a business firm he impliedly promises that his dealings with the firm will be honest. When one accepts the advantages of citizenship and the protection of the government he impliedly gives the State his word of honor that his dealings with his country shall be fair and honorable. Finally when one joins the Church and receives the advantages of it he gives his word of honor that he will live the life of a Latter-day Saint and keep the commands of God. This word of honor is renewed with God every time the sacrament is partaken of.

Tithing a Debt of Honor.

One of the obligations which joining the Church imposes is the obligation to pay tithing. The Church member has impliedly if not expressly given his word of honor to give to the service of God one tenth of his income. Tithing is a debt of honor. For that reason it should be paid before money is spent for other purposes.

By accepting a position in society, therefore, and receiving the benefits of social life one promises to live honestly and keep his promises with his fellows. So by breaking his word of honor, by dealing dishonestly, by lying or deceiving, one to that extent virtually excommunicates himself from society and its advantages. Society no longer owes any obligation to him. He becomes an outcast. A man who does not keep his pledges deserves to forfeit the support and confidence of society.

Incidents—Anecdotes.

When one realizes the importance and sacredness of a word of honor it is not surprising to learn of the sacrifices great men have made in order not to violate their word of honor. Dr. Maeser once said: "I can imagine myself in an enclosure of iron with neither door nor window, a sealed me-

tal box, and still hope to break out, but I cannot conceive of breaking over the limitations of my word of honor."

When Regulus was sent by the Carthaginians whose prisoner he was, to Rome, with a convoy of ambassadors to sue for peace, it was under the condition that he should return to his prison if peace were not effected. He took the oath and swore that he would come back. When he appeared at Rome, instead of suing for peace, he urged the senators to persevere in the war, and not to agree to the exchange of prisoners. This involved his return to captivity at Carthage. The senators and even the chief priest held that as his oath had been wrested from him by force he was not bound to go. "Have you resolved to dishonor me?" asked Regulus. "I am not ignorant that death and tortures are preparing for me; but what are these to the shame of an infamous action or the wounds of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman. I have sworn to return. It is my duty to go. Let the gods take care of the rest." Regulus returned to Carthage and died under torture.—(Read Regulus' Speech to the Carthaginians.)

It is generally recognized that keeping promises is one of the conditions of success in the business world, yet it is often said that strict honesty cannot achieve business success. But dishonesty in business methods is just as much a breach of a man's word of honor as is failure to keep a promise, and there is plenty of evidence to show that even in business methods honesty triumphs.

The following story is told in *Ethics of Success*, Book III, page 223 by Thayer—

A few years ago a lady entered a store in Boston, looked at some goods, and walked out without making a purchase.

"Why did not that lady purchase those goods?" inquired the proprietor of his clerk.

"Because, sir, she wanted Middlesex cloths," the clerk answered.

"And why did you not show her the next pile and call them Middlesex?" continued the unprincipled trader.

"Because, sir, I knew they were not Middlesex," was the emphatic answer of an honest young man.

"Young man," said the merchant, "if you are so particular, and can't bend a little to circumstances, you will never do for me."

The clerk's response is worthy of a high place in history:

"Very, well, sir, if I must tell falsehoods in order to keep my place, I must lose it, that is all."

He left the store, and that God who requires as strict

honesty in the warehouse as in the Church, led him forth to prosperity. He became a leading merchant in a western city, while his dishonest employer became a bankrupt and died in poverty.

Institutions' Word of Honor.

What has been said of the individual applies with equal force to the institution—the state, the church, the political party, the school. When any of these institutions, through their authorized officials or by their own action as institutions, give their word of honor, or make a pledge or promise, such word is just as sacred, and should be fulfilled as faithfully as if an individual had made it.

In the days of Israel a vow was counted very sacred, both as affecting the individual and the community. A famine overtook Israel in the days of David, because Saul, in his zeal for Israel, slew the Gibeonites who had obtained protection by a league from the princes of the congregation of Israel. The vow, though obtained by craft (Joshua 9:3-27), was held so sacred that when it was broken by Saul, who slew the Gibeonites, a three-year famine came upon the people (2 Sam. 21:1-14). This famine was only staid by the sacrifice of seven sons of the man who broke the word of honor between the princes of Israel and the Gibeonites. The Lord expects private and public vows to be kept, even if they are made to the hurt of the man, the institution, or the community, who make them. The Lord honoreth him who, if ne swear or covenant, 'swareth to his own hurt and changeth not" (Psalms 15:4).

The legal promise of a king becomes the word of honor of the Kingdom. The lawful pledge of its president becomes the republic's word of honor.

So also in smaller organizations. When the authorized officials make a promise, it becomes the sacred word of honor of the organization, and the welfare of the community demands that the pledge shall be faithfully kept.

In a large sense, the constitution is the word of honor of our country, and the guarantees therein made to the individual, that he shall be protected especially in his life and his lawful pursuit of liberty and happiness, are to be as strictly kept by the government as if a person had made the vow.

So with the Church. It is in duty bound to extend certain benefits to those who are its faithful members: it stands as a guide to the erring; a pillar of strength to the weak; a help to the poor; it reaches out its guiding hand to its members, direct-

ing them how best to live; it comforts the living and disposes properly of the dead; through the sympathy and help of the many it cheers the individual in his days of adversity, and by its wise and restraining influences enables him to stand steadfast in prosperity; and it holds out life everlasting in the world to come, to all who are true to the promises and obligations they have made to God our Eternal Father—true to their word of honor.

These things are the promises—the words of honor—held out by the Church to its faithful followers, and these the Church and its membership, working together in the service of all, are in duty bound to fulfill.

God's Word of Honor With Man.

Since all man's promises to God are his words of honor to his Father in heaven, so the promises of God, in the Holy Scriptures and through his authorized servants upon the earth, are his words of honor to man. His promises to us cannot fail, if we fulfill our obligations to him. He said to the ancient Saints: "Heaven and earth shall pass away; but my words shall not pass away." (Matt. 24:25.) And to the Latter-day Saints his promise is: "What I the Lord have spoken, I have spoken, and I excuse not myself: and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled." (Doc. & Cov. 1:38.)

This, of course, is based upon the faithfulness of the individual in keeping his vows with God—in observing promises and obligations which he took upon himself when he submitted to the ordinances of the gospel, at the waters of baptism and in other holy places.

Topics for Thought and Discussion.

1. Name some debts of honor, and tell why these should first be paid.
2. Who has my word of honor has a mortgage on me.
3. All my promises to God are words of honor.
4. Why is the pledge or promise of a ruler the word of honor of the nation?
5. Repeat Dr. Maeser's estimate of one's word of honor.
6. Repeat the word of honor which the Lord has made with the Latter-day Saints.
7. Tell the story of Jephtha's vow and discuss it.
8. Give the full account of Israel's vow with the Gibeonites and its results. (This topic will make a good assignment for a separate talk, or for a preliminary program.)
9. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldest not vow than that thou shouldest vow and not pay."—(Eccl. 5:4-5.)

LESSON VI.

Freedom of Speech.

Definitions.

Speech, or the power of speaking, is the faculty of expressing thoughts by words or articulate sounds. It has undoubtedly been the most important means in bringing man to his present dominant civilization. If a person has to traverse for himself, from the beginning, the whole field of human experience, he cannot go far in development before the brief span of life is passed. By the power of speech, the experiences of men have been carried, in increasing volume, from generation to generation; and upon the foundation laid by the fathers, the present-day man can build for himself a new and a loftier structure of experience. Without speech such communications between man and man, and between generation and generation would be extremely difficult, for the recording of man's thoughts in written form has been made possible, very largely, through the possession of the power of speech. A good half of man's high estate among the created beings of the universe is certainly due to his power of speech. As a means of progress, speech is second to none.

Freedom, sometimes spoken of as liberty or independence, is generally understood to mean the exemption of a person from the power or control of another. Absolute exemption from the control of outside forces is, however, impossible. Throughout the whole of the revealed universe countless, eternal, immutable laws exist and prevail. Man can not nullify any of these laws, but by knowing and obeying them, he may invoke their aid. Thus, man cannot prevent the rain from falling, nor stop the rivers in their downward flow; but he may so till the soil as to store the rains in the soil to produce larger crops, or divert the mountain stream into flumes and pipes and make it turn great dynamos to produce electric light and power for the good of man. By the wise use of law and not by opposition to it does man obtain his highest freedom.

Freedom of speech means, therefore, speech practiced in full accordance with man's best knowledge of the eternal laws that surround him. While the power of all speech is great, the power of such guided free speech is greatest.

Any power given to man, including speech, may, however, be either constructive, or destructive. In the end, however, a power which continually destroys will find itself opposed to nature's controlling law, that the whole of the universe is progressing towards a richer perfection. Free speech must be constructive; it must destroy only as part of larger construction. Thus, the great builder may remove a building to make room for a better one; the leader of men may chastise with severe language, so that all may lead better lives. We should build up, and by our speech, should fill to a rich measure our lives and those of our fellow men.

Meanwhile, the wonderful power of transmitting thought by spoken words carries with it great responsibilities. Speech, freely uttered, bears direct relation, first, to the individual; second, to society; and third, to God. In all our speech this three-fold responsibility must be kept in mind.

Free Speech and the Individual.

Few persons realize, sufficiently, that men are moulded by their speech. Our habits largely make us what we are, and the habit of our speech is potent.

As a man thinks, he usually speaks, From the fullness of the heart the mouth speaketh. Our intimate speech, therefore, reveals very largely the contents of our minds. The shallow mind shows itself in shallow conversation; the vulgar story usually reveals a mind filled with impurity. Similarly, those who think deeply, speak with sense and feeling, and the clean mind brings forth clean speech. This law should be well understood, especially by the young who are forming their life habits. Our friends may well be chosen on the basis of their speech.

A despicable, though common, habit among men is the telling of vulgar jokes. Whoever the man may be, whatever his position may be, if coarse and vulgar jokes and filthy stories burden his speech, it is fairly certain that such a man's heart is tainted and his soul is not free from sin.

As a man speaks from day to day, he continues to think; and the longer he speaks in certain ways of certain things the more set he becomes in his manner of thinking. Therefore, a man who habitually uses vulgar speech, strengthens his habit of vulgar thinking until at last vulgarity is his master, and clean things can not enter the realms of his thoughts. Just so, also, the man who persistently speaks evil of his fellow-men becomes so habituated to evil thinking that he can find none

good among the children of God. Fortunately, the opposite of this condition also prevails. If a man speak pure and truthful words, as tokens of his thoughts, his mind becomes more completely filled with purity and truth.

Finally, as a man thinks and speaks so he is. There is no deception about the matter. As speech reveals thought, so thought reveals the very essence of man. By our wondrous gift of speech, therefore, we give to the world a vision of what we are.

The manner of speaking, also, affects the character and the estimate of a man. Words should be spoken softly and gently. Men often cover tender words with a gruff voice, and thus become feared by their inferiors, disliked by their equals, and misunderstood by all. In our American life is a rather strong tendency to loud speaking and to shouting. We make much noise, and at times mistake loudness of speech for the fervor of oratory. A gentle and subdued voice, clear enough to be easily understood, should be practiced. It will help the individual into a gentler manner of life; and into a humbler attitude towards the wonderful world about him. The simple physical effort of speech should therefore be carefully watched, and made to conform with the true ideals of a correct life.

Speech should be indulged in only when something worth saying is to be said. To converse simply to kill time is a harmful practice. To discuss, even at some length, a topic of serious interest, is preferable to the common conversations concerning the wind and the weather which ordinarily hide shallowness of thought and poverty of ideas.

Then, speech must be timely. The "Titanic" disaster would not be a fitting subject at a wedding breakfast; nor might Temple work be the best subject to discuss with a man who is not converted to the first principles of the Gospel. The timeliness of speech is of particular importance when several persons are engaged in conversation. Some persons are always entering and attempting to monopolize a conversation. Though a man be the best conversationalist in a party, he must not do too much talking; others, perhaps less gifted, must also be heard. A man who habitually speaks with no reference to the time or place becomes a nuisance, and the habit of disregarding others grows upon him in all his relations until disaster overtakes him.

The quantity of speech should likewise be carefully considered. The long sermon does not always sink deepest into the heart; the substance and manner of speaking are of more

importance than the number of words used. "Brevity is the soul of wit." Those who live largely and think deeply are usually of few words, while those who see little, feel less, and think occasionally, are characterized by interminable discussions about unimportant things. The habit of speaking clearly and concisely, if cultivated early in life, will react upon the individual and make him, in all his work, precise, accurate and clear—qualities held in high esteem by society. When the abundance of speech is boisterous, we know that a bluffer is speaking. By his boisterousness he hopes to deceive us about himself. In time he may deceive himself, but seldom deceive another.

Speech affects, deeply, the feelings of the speaker. When a thought is pursued in speaking, the feelings of the speaker rapidly increase in intensity; his speech increases similarly in intensity; and gradually his whole being becomes filled with emotion. This is the beginning of the power of the orator. When, however, a man speaks so as to excite his feelings, he must hold himself well in hand. If he allows his feelings to overcome him, he may so lose control of reason and even of the power of speech, that the calm, controlled sermon becomes only an hysterical harangue. Every speaker should invite the feelings that accompany good speaking, but they should be under control. By suppressing or expressing high feeling at the right moment, a high order of oratory is produced. This is equally important in the ordinary affairs of life. Some men, when angry, lose control of their feelings; such men should not attempt to speak when excited.

It is well to speak of the beauty and privilege of freedom of speech, but we must not forget that the use of speech does more to shape the individual than, perhaps, any one other God-given power.

Review.

1. Define speech.
2. Show the effect of speech in the growth of mankind?
3. Define freedom.
4. Why are freedom and law always associated?
5. How can a man be judged by his speech?
6. What does the telling of vulgar stories reveal as to the speaker?
7. What should be the manner of our speech?
8. What is the meaning of timely speech?
9. Discuss the quantity of speech.
10. Discuss the relation between speech and the feelings of the speaker.

LESSON VII.

Freedom of Speech (Continued).

Free Speech and Society.

The idea exists that in a free country, where free speech is permitted, a person may say anything he chooses. This is entirely without foundation. Society is more important than the individual. If a person desires to share in community life, he must obey the requirements of society. If unwilling to do this, he should move to some isolated spot, where his unlovely speech may be addressed to the clouds and the trees. Society has formulated laws respecting free speech, which must be obeyed. Such laws are necessary, for it is as important that free speech comply with the needs of society as with the needs of the individual. True freedom comes only by obedience to the laws that concern us.

The laws of society declare that slanderous words must not be uttered. Society has no use for the character assassin. Society further declares that libel cannot be uttered without endangering the whole of society, and that libelous words will be punished. Moreover, in a country where free speech is permitted, a man cannot approach his neighbor and heap words of abuse upon him without endangering his own freedom. A man must in all things be respectful to his fellow-men. He must speak the truth to them, gently and kindly, if he speaks at all. Moreover, a person must so guard his tongue as to say nothing that will disturb the peace, or that will give offense because of vulgarity or blasphemy. Our speech must be used in accordance with the legal statutes of the land.

Unfortunately, however, legislators have not made punishable by law all the evil effects of the wagging tongue. There are things that must be guarded in our speech that are not mentioned in the laws of the State. Society objects to the loud speaker, who drowns all other voices in his fierce conversations. Likewise, the habit of whispering in company is bad form. If secrets must be told, they should be whispered when the two are alone, and not in the presence of others. Talking while music or a play is performed is highly reprehensible. Society demands, moreover, that in conversation no person shall interrupt another. If an individual once has the floor, he should

be allowed to elaborate and complete his idea. He should, of course, make his discussion as brief and as clear as possible. But he who interrupts is a greater offender than he who unwisely continues his speech.

A serious breach of conversational etiquette is to contradict, flatly, a person who has made some statement. A correction of an error can always be made a little later in a mild and pleasant manner. Young people, especially, in their zeal for truth, are tempted to contradict immediately any untruth that they hear. This is not proper. Frequently, things that sound erroneous, upon closer examination are found to be right; equally often we fail to understand a speaker correctly, and so are led to contradict him.

Society frowns upon gossip. The spending of precious time by men and women, in discussing the affairs of their neighbors, is contrary to good form in society, and is in opposition to the spirit of the Gospel. The wonders of the universe, in the heavens above, in the earth below and in the nature of man, will furnish us ample topics for conversation, and we should have no time to discuss the petty failings of our neighbors. Gossip has no place in a high civilization. Yet, unfortunately, it is one of the commonest forms of present-day speech.

The habit of "talking shop" on every and all occasions is also objected to by society. It is perfectly proper for a man to be thoroughly interested in his work, and to talk about it whenever he feels so inclined, to a person who is willing to listen to him or who is equally interested. When, however, a person persists in talking about his daily work on every and all occasions to any one who may come within the range of his voice, he is probably inflicting misery upon society. It is well for a man to talk about his work publicly only when he is asked to do so. It helps our daily labor to get away from it at proper times. For that reason it is well to talk about things somewhat foreign to those which occupy our minds throughout the day.

In general, every person who speaks in the presence of company should remember not only to obey the laws established by society with regard to free speech, but should also honor and respect the customs of society. These customs can well be expressed in one statement. **Social speech should be filled with substance and should be fitted to the time and the occasion, and to those who listen.** If that were done by all, we would far better enjoy social intercourse with our fellows. Voices should be gentle; words should be chosen

carefully ; correct forms of expression should be used ; grammatical and rhetorical accuracy should be observed ; good thoughts should be expressed ; substantial lines of conversation should be adopted. All in all, the great power of free speech should be guarded with the utmost care for the good of society.

Just as the speech of an individual gradually shapes that individual, so the speech of society gradually affects all the labors and aspects of society. Each man, as a unit of society, has the making of the whole in his hands. He should of necessity consider the double responsibility to himself and to society in every word that he utters. The kind of speech common to any community is a fair measure of the social conditions in the district. If the people of a town speak loudly, coarsely, ungrammatically, and of things impure or of little worth, we may know that the community is of little consequence for good in the state. If in another town the people use well modulated voices, well chosen words, and subjects of good and general interest, we know that the community is a power in the land. Communities should be impressed with this fact, that they are read by their speech ; and that as their speech is improved, their lives are generally improved. Latter-day Saints, of all people, should be extremely careful in their speech.

Free Speech and God.

The great power conferred upon man by free speech, of necessity carries with it a great responsibility to God. In fact, before God, as before society, man is held accountable for words. In the Mosaic code of laws one of the first commandments refers to speech : "Thou shalt not take the name of the Lord, thy God, in vain." This commandment does not indicate alone that we must use the name of God in a respectful manner, but it implies, also, that all words must be spoken with a purpose—if God's name is used, it must be used definitely and for a distinct purpose ; and every word must so be used. This fundamental law should be engraven upon the hearts of all peoples who desire to rise to greatness before their God.

Yet another commandment in the Mosaic code has reference to speech : "Thou shalt not bear false witness." Truth and truth only shall be spoken. From that point of view, speech should always be constructive ; if temporarily destructive, it should be so only in the cause of truth. A person who tells untruths, gradually and unconsciously acquires the habit of lying until he finds it difficult to avoid falsehood, even

if he so desires. Later comes a stage in which a lie is not recognized by him; and later still he loses his hate of a lie—he then loves a lie. At last untruth becomes a part of the man who then is at variance with the great mastering and perfecting truths of the universe. Then, even when he speaks the truth, he is looked upon with suspicion by his fellows. The man who lies about his fellow-man, who maligns the character of a neighbor, is a reputation-slayer. Upon him the heavy hand of God will be laid.

It is to be remembered, however, that even truth is to be spoken with wisdom, at certain times and in certain places. Because I know something to be true, is no reason that I should stand on the housetops and shout it. If it is physical truth regarding some agricultural practice it should be stated before a body of farmers, for their inspiration. If stated at the wrong time, or in the wrong place, it may fall unheeded or even be turned to evil. Likewise, truth should be spoken in the right spirit, or it may do harm, as for instance, truth spoken by the mouth of hate is as a poisoned arrow. A bit of truth taken away from its relation may be made to do great injury. Truth itself, therefore, should be spoken wisely, with caution; and untruth should never be uttered.

When Jesus walked on earth he also frequently referred to speech. He declared: "Let thy communications be Yea, Yea and Nay, Nay." Before God, men should speak directly, simply, stating the bare truth so that it may be clearly understood, adding little to it, taking nothing from it, but confining themselves to the eternal truth. The Savior also said that we must not call our brother a fool, for he who does so shall be in danger of hell fire. According to the laws of God we must speak to a purpose, with respect to truth; and kindly and respectfully to our brothers. This is demanded of us by our Father in return for the power of speech which he has bestowed upon us.

In prayer man approaches God. The Savior has given to man a model prayer, the Lord's Prayer. It is a model not only in the thoughts it contains, but in its speech. It is clear, logical, simple and direct; and emphasizes the principles that have been outlined in these lessons. Prayer should be free from vain repetitions, for it is just as important in addressing our God as in addressing our fellow-men to speak directly, expressing our thoughts clearly and stopping when we have finished.

The public discourse as delivered in the churches is often of the type of prayer. Such discourse or sermon should,

likewise, be made to comply with the requirements of free speech as herein outlined. There is many an offender against these laws in our pulpits. There is much vain repetition of the same thought; there is much circumvention of ideas; there are many words that tend to obscure the real thought of the speaker. Preachers should be noted rather for the substance than for the length of their sermons. The wonderful discourses of the Savior are full of ideas from beginning to end, and yet in length each barely covers a page or two of the Holy Book.

It is said that speech is silvern, but that silence is golden. This is undoubtedly true when speech is misused. There are times and places when speech has no place. For example, when we enter the meeting-house, to worship, we should think and listen, not speak. In such a case silence is golden. The habit of conversation during public worship is a sure indication of an undeveloped mind.

We should rejoice in the great gift of speech that God has given us and find joy in its use. There should be no attempt to circumscribe speech, except to harmonize it with law. We should cultivate a knowledge of words, of proper sentences, of ideas to express in words; and should seek the power of transmitting our ideas in well chosen words and well built sentences to our fellow-men. Speech graces the individual and is part of his loveliness: The lover values it in his beloved as one of her chief charms:

"Thy lips are like a thread of scarlet,
Thy speech is comely."

Freedom consists in the privilege of doing what should be done, and no more. Freedom of speech consists, therefore, in saying what ought to be said, and no more. "Excellent speech becometh not a fool; much less do lying lips a prince."

Review.

1. Why may not a person say anything he chooses in the presence of his fellows?
2. What kinds of speech are punishable by law?
3. Name some of the errors of speech that are not punishable by law, but objected to by society.
4. How is gossip looked upon by society?
5. Why is it bad form to "talk shop" out of place?
6. How does the speech of a community react upon the community?
7. What is the relation of free speech to God?
8. What is the position of lying speech in civilization?
9. Why should we not always speak all we know?
10. What should be the speech-form of our public discourses?
11. Why should we remain silent in churches?
12. What is freedom of speech?

LESSON VIII.

Courtship.

Definition and Importance.

Here is a subject in which all are interested. It is one of the most important in life. When a man is wanted for a place in the business, social or religious world, the question, Whom did he marry? is often asked. Upon the answer depends largely the man's business, social and religious standing in life. So, it is very important that every young man should be able to make the best impression in the answer when it pertains to him.

The right kind of a wife influences a man for the performance of the best within him; the wrong kind, often ruins his ambition and the character of his work.

This being true, how to get the right kind of a wife is an important, a vital, consideration. Courtship deals with this problem, and is the method adopted by a man to woo or solicit a woman to marriage. Courtship is a succession of attentions beginning with selection paid by a lover to a woman whom he hopes to make his wife. It pertains also to the relations of the two during the time that such attentions are paid, and prior to and after a formal betrothal or promise to marry.

Legitimate and Improper.

When we say legitimate, we mean lawful. We mean a courtship that is real, genuine—not one that is false and spurious. Love lies at the foundation of courtship, and marriage is the legitimate result. Without love marriage is ineffectual and often sinful. Legitimate courtship, therefore, begins with earnest intentions, and marriage is its goal. Every courted girl should learn at the start whether her beau comes as a candidate for marriage, or just for fun and to have a good time.

With the knowledge that the Latter-day Saints have, marriage is one of the most sacred ordinances in the gospel, for we believe that it is a relation that not only lasts for time but for the countless ages of eternity. We believe that the family relation will exist forever, and when the ordinance is performed in the proper way the marriage becomes a sacred and unbroken union for eternity between the man and the woman.

Holding it thus sacred, with us it becomes more important still that courtship, the foundation act of marriage, should be legitimate and proper. The intentions of both parties should be lawful, real, genuine, for it is the purpose of legitimate courtship to establish between man and woman eternal affiliation—to make them one and united, in object, feeling and spirit.

Improper courtship is that which is carried on between two when for any cause the intentions of one of them are not lawful, real and genuine.

Under this head comes that which is generally called flirting, which is acting the lover for sport, or playing at courtship. The folly of this so-called sport is apparent, when one inquires into or listens to conversations of young men and women who court chiefly to have “a good time,” without any serious marriage intent. Young people have been heard to boast over their conquests as over some great achievement! They glory in awakening sacred regards, and in eliciting confiding love only to betray them just as confidence swindlers would boast over their deceived dupes!

Without doubt good counsel is desirable in matters of courtship as in all important steps a young man may take. Counsel, you understand, is for those who do not know. There are, as in other matters, two sources to seek for counsel—the inspiration of the Lord through seeking him in prayer; and the advice of father and mother.

Your affections need guidance quite as much as your intellects need instruction. Do not make the mistake of going at it blindly in matters of love any more than you would in other affairs. The proper kind of courtship is destined to affect your whole career—both your life-long happiness and your virtue. You cannot therefore flirt with such sacred and far-reaching actions. A person who flirts is to be pitied quite as much as blamed—but having proper warning, heed should be given. Flirting often ends in life-long suffering, and is therefore just as wrong as perpetrating any other affliction upon another would be. It is no excuse to say, others have this fun, why not I? Flirting is counterfeit courtship and is unworthy a good man or woman.

Proprieties and Improprieties.

The purpose of courtship is to ascertain whether the man and woman are suitable for each other, as man and wife; further, the chief object of courtship is to learn the truth about each other.

Like all other things which it is desired to accomplish, one must go at it in earnest. What is worth doing is worth doing well, and therefore courting should be made a matter of earnest business, or be left alone.

Any young man should recognize that calling on a girl just often enough to discourage other suitors and to encourage her is wrong. Her mating time is short, and to dally for years "sorter courtin'" results often in such injury as no man should ever perpetrate on any woman. It would serve you right to have the woman protect herself against your may-be so and may-be not advances, with a business statement something like this to be expressed if not in words, then in actions which speak even louder: "When you propose, I will confer with you; until then, please excuse me."

The same advice applies to young ladies. They should not keep suitors waiting longer than is necessary for a wise choice. It would be perfectly proper for a girl to show her preference and encourage her suitor by "lady-like compliments and winning ways, thus showing that appropriate advances will find a cordial response."

Every good man is a protector of his sweetheart and it is farthest from his thought either to permit others to disrespect her or to permit himself to do so by any act of his that could in any way be called ungentlemanly or unwise. Purity is the lover's guard. Desire without restraint of protection is not love.

A young man who has the proper conception of woman will hold her in so high esteem that he will never be tempted to do her a wrong. Let the young Latter-day Saint beware of the loose morals of the world. He should be set as hard as flint against sexual sin. If a young man's courtship leads to a true, heaven-blessed love, he will no more think of robbing his sweetheart of her virtue than of taking her life. For his own sake, also, knowing that such a sin is next in heinousness to that of murder, he will shrink from it in horror. Unchastity is the curse of the world, and proves the downfall of nations as well as individuals. The mighty and great David of old, because of his sin, fell from his exalted station and went to hell. The powerful Roman empire crumbled in the dust because of immorality.

Undue familiarity between lovers often leads to evil. Though sin may not be committed, that gentlemanly and lady-like delicacy so much desired ought to be preserved. The pure, sweet comeliness of woman is often marred by the rude and vulgar actions of unthinking men. Is there not joy in

contemplating the fact that one's wife has been preserved from the kisses and caresses of some former lover? A boy's "girl" may not become his wife. If she becomes the wife of another, he should be gallant enough to wish the same joy for him.

Courtship, then, among Latter-day Saints, should be so clean and appropriate that it may lead to the Temple for confirmation and blessing, and then, with added light and love, continue on, in the married state, through time and eternity.

As the object of courting is to find out the fitness for each other—each should be frank and honest in telling the other his age, habits, and ideals of life; also in responding to the question, what would you expect of your wife or husband? It is often the custom among wealthy people to settle financial matters before marriage. It is even more important to determine whether the ideals of the two parties can be harmonized with regard to religion, the raising of a family, the work the wife will be expected to do, and the manner in which the husband will be expected to provide. It is inevitable that in so harmonizing their ideals each will have to make concessions. If there is genuine love between them this will not be difficult, but if they find their ideals are not substantially the same or cannot be harmonized then they should agree to disagree and part friends. Until the two have found out the ideals of each other and determined that they can be harmonized, their relation to each other should be that of friends. No girl should permit herself to be caressed and fondled, and no man should take these liberties with a girl. Living up to this requirement strengthens the tie between the two and places the parties in a position where they are under the least temptation or danger of committing improprieties. The impulse to embrace is at the same time man's greatest friend and enemy. Like fire and water, if under his control, and used under the proper conditions, it becomes a source of the greatest joy and satisfaction; but if he loses control of it—destruction and ruin are sure to follow. During courtship, therefore, physical liberties should be refrained from. If the young man always provides something to do and turns his energies to tenderness toward, and endeavors to please his sweetheart, the temptation to that form of impropriety commonly called "spooning" can be largely removed, and a much more stable and satisfactory relation between the parties preserved.

When the Courtship is Interrupted.

It very often happens that a courtship is broken by the young man's being called on a mission or going away to school. If the two believe they love each other, the best thing to do usually is to make a mutual promise that neither will become engaged until the return of the young man. The girl is then at liberty to go out, mingle in society, and improve her mind as he is doing. If she lives up to the rule that no person shall take any liberties with her, there can be no harm in this arrangement. She will gladly preserve her charms for him when he returns; whereas, if she denies herself all social privileges and remains socially isolated while he is continually advancing, both socially and intellectually, she may lose her charms for him, and with them her opportunity of marriage. If the lovers do not think enough of each other to make this promise and abide by it faithfully while apart, they would better quit there and then, and leave each other free.

Prerogatives of the Parties Interested.

By prerogatives we mean the inherent rights to exercise certain power or privilege. There are three parties interested in every courtship, the parents, and the two parties in the courtship. It is the prerogative of the parents to say whether or not a young man may call on or court their daughter. It is also their prerogative to say at what time he shall go home; and, finally, to give or refuse to give their daughter in marriage.

Society has given the young man the prerogative of selecting the girl he wishes to court, of giving the invitations, making the advances and proposing marriage. It is the prerogative of woman, however, to decide on and uphold the standards of the courtship, because, as a rule, she is less liable to be influenced by bad motives or moral weakness; and further she has the prerogative of accepting or refusing courtship or proposal. But even in selecting his companion, there are certain limitations which the young man should observe. A very important rule is mentioned in one of our reading course books, the "Piney Ridge Cottage." Julia Elston's father gives her some advice which is just as applicable to a young man as to a young woman. Changing the text to make it apply to the man we have this:

"The first, and the one absolute, qualification of a wife for a Latter-day Saint is that she must be a Latter-day Saint.

With our knowledge of the gospel, this is essential. Then, as far as we can know, she must be a pure, good girl. There are, of course, many other virtues which a prospective wife should have, but unless she measures up to these first requirements, she is not to be thought of as a wife. As there is a beginning to all conditions, so there is a beginning to a man's infatuation for a woman. We have heard talk of 'Love at first sight' as if it were something that could not be helped,—that came to us without our bidding. That is a mistake. Love never goes unless it is sent, love never abides unless it is received. Pure men and women never 'fall in love' 'at first sight' with those between whom it is unlawful. Brothers and sisters, if known to be such, do not fall in love, in the sense we are now considering, at first sight of each other. No; these things are within our control in the beginning. The danger is when we play with forbidden things—and the one forbidden thing for every Latter-day Saint young man is that he must not fall in love with a young woman who is not pure, and good, and of his own faith."

A moment's thought will show the wisdom of this. "To have a common past, is the first secret of happy association," someone has said; and if this past of the two has been the same,—in a believing home, in the Sunday School, in the Mutual Improvement Associations, in the gatherings of the ward and stake, there will very likely be a harmony of thought, of feeling, and of action which will continue into the more complicated years of life when they become husband and wife. Ancient Israel was forbidden to marry with the strange nations surrounding them. The Greeks and Romans had strict laws against their citizens marrying with the "barbarian" nations. Catholics may not marry outside their church with its sanction.

In conclusion it must be said that as no two persons' natures are the same, and as the same circumstances rarely arise in two cases, it is impossible to lay down any definite rules or give advice which will apply in all cases. Courtship is one of those problems of life which each must necessarily work out for himself. The experience is a customary part of life, and if both parties are honestly in search of a partner and each lives up to his highest ideals in the search, then the rules of propriety are not likely to be broken.

LESSON IX.

Marriage.

Necessity and Importance.

The Latter-day Saints believe that marriage is a divinely ordained institution, and when entered into properly and according to the law of God, it becomes one of the vital elements in the perfecting and exalting of man to his destined glory. In the beginning the Lord said, "It is not good for man to be alone," and the Apostle Paul taught that "neither is the man without the woman, neither the woman without the man, in the Lord."

Man, in his fulness, is a two-fold organization,—male and female, neither being capable of filling the measure of his creation alone, it requires a union of the two to complete man in the design of God, for the scriptures teach that man was created male and female in the image of God. (Gen. 1:27.) To be like unto God, therefore, there must be an eternal union of the man and the woman, for singly and alone, it is impossible to enter into the worlds of highest glory and attain to the fulness of their high destiny.

The Latter-day Saints are the only people in the world who believe in this eternal union of the sexes, and this belief gives to the subject of marriage an importance not possible among those who claim that the married state is for this world and this life only.

In presenting the subject of marriage, quotations are made largely from those who speak with authority, both from those within the Church and from some of the leading minds of the world who are not of the Church.

Elder Orson F. Whitney, in his poem, "Elias," says:—

Spirit and body, blending, make the soul,
As halves, uniting, form the perfect whole;
Symbol of wedded bliss, celestial state,
The sealing of the sexes, mate to mate,
That heirs with Christ may reign as queens and kings
Where endless union endless increase brings.

The body as the sheath without the sword;
No man without the woman in the Lord;
Each pair the Eve and Adam of some world,
Perchance unborn, unorbited, unwhirled.

While there are not many passages respecting marriage in the holy scriptures, there is much said which clearly indicates that God has commanded, authorized and instituted the marriage relation. This was made very plain in the revelation of God to the Prophet Joseph Smith, as witness this language in the Doctrine and Covenants, section 49:15:

"And, again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man."

I desire to emphasize this. I want the young men of Zion to realize that this institution of marriage is not a man-made institution. It is of God; it is honorable, and no man who is of marriageable age is living his religion who remains single. It is not simply devised for the convenience alone of man, to suit his own notions, and his own ideas; to marry and then divorce, to adopt and then to discard, just as he pleases. There are great consequences connected with it, consequences which reach beyond this present time, into all eternity, for thereby souls are begotten into the world, and men and women obtain their being in the world. Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.

Neither are the relationships that exist, between parents and children, and between children and parents, of an ephemeral nature, nor of a temporal character. They are of eternal consequence, reaching beyond the veil, in spite of all that we can do. The man and the woman who are the agents, in the providence of God, to bring living souls into the world are made, before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands, and for the revelations of his own wisdom. The man and the woman who engage in this ordinance of matrimony are engaging in something that is of such far-reaching character, and is of such vast importance, that thereby hangs life and death, and eternal increase. Thereupon depends eternal happiness, or eternal misery. For this reason, God has guarded this sacred institution by the most severe penalties, and has declared that whosoever is untrue to the marriage relation, whosoever is guilty of adultery, shall be put to death. This is scriptural law, though it is not practiced today, because modern civilization does not recognize the laws of God in relation to the moral status of mankind. The Lord commanded, "Whoso sheddeth man's blood, by man shall his blood be shed." Thereby God has given the law. Life is an important thing. No man has any right to take life, unless God commanded it. The law of God as to violation of the marriage covenant is just as strict, and is on a parallel with the law against murder, notwithstanding the former is not carried out.—President Joseph F. Smith, in "Improvement Era," July, 1902.

Live in a palace without woman, 'tis but a place to shiver in. Whereas, take off the housetop, break every window, make the doors creak, the chimneys smoke; give free entry to the sun, wind, rain—still will a wife make the hovel habitable; nay, bring the little household gods crowding about the fireplace.—Douglas Jerrold.

Marriage has in it not more ease, but less danger than a single life; it is more merry and more sad; it is fuller of sorrows, and fuller

of joys; it lies under more burdens, but it is supported by all the strength of love and charity, and these burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches and heaven itself. Celibacy, like the fly in the heart of the apple, dwells in perpetual sweetness, but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower; labors and unites into societies and republics; sends out colonies, and feeds the world with delicacies; obeys the king, and keeps order, and exercises many virtues, and promotes the interests of mankind.—Jeremy Taylor.

The Lord has said that wives are given unto men that they might “multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for therein is the work of my Father continued, that he may be glorified.” (Doc. & Cov. 132:63.) It therefore becomes the duty of every man and woman who enters into this sacred relation of marriage, to fulfil, in as nearly perfect way as possible, the obligation which follows marriage,—that is, of bringing forth and rearing in the fear of God a family of children. The modern tendency in the world to limit the family to one or two children is to be deplored as contrary to the very genius of marriage, and those who wilfully and without justifiable reasons do so, will certainly be held responsible before the Lord.

The Right Way and Time.

Now I wish to call attention to how marriage should be solemnized, for we believe this to be quite as important as the marriage itself, and that all marriages should be performed in the temples of the Lord, by the authority of the Holy Priesthood. In a revelation given to the Prophet Joseph Smith, which deals perhaps as extensively upon the subject of marriage as any other, it is said: (See Doc. & Cov., sec. 132.)

“And verily, I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, * * * are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and

my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed."

In the 19th chapter of Matthew is found a point of similar import, and is a very important one. It is this, "What therefore God hath joined together, let not man put asunder." My reason for emphasizing this is that while the numbers of the Latter-day Saints have largely increased, our temple marriages have decreased, or at least have not continued in proportion to our increase in numbers. This is not pleasing in the sight of God. Remember that this passage does not read, "What man hath joined together, let not man put asunder," but on the contrary, "What God hath joined together, let not man put asunder," and it is decidedly against divorcement, and in favor of the order of marriage instituted by God, and not that order of marriage established by man. It is in perfect harmony with the teachings of the revelation just quoted.

Another point I desire to call your attention to is the 11th chapter, I Corinthians, in which Paul says: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." Now the understanding that I receive from this scripture is that God's plan requires nothing in the shape of that sacred and dear relationship to exist between man and woman except that relationship which is in the Lord, which is of the Lord, which belongs to his authority, to his priesthood and to the ordinances which he has instituted. I refer also to the scripture in which Christ was plied with the question as to what man should have a certain woman who, subject to the law of Israel or the law of Moses, had married a man and he had died leaving no issue. The Sadducees did not believe in the resurrection, and undertook to entrap the Lord, and asked him who should have this woman; for, according to the Jewish law, seven brothers had married her, and at last the woman died. Now in the resurrection of the dead, who should have her? Jesus emphatically told them that they erred, not knowing the scripture, nor the power of God. Now this is the point that I wish to make, that if they had understood the order of marriage as God instituted it, as he had revealed it to the prophets of old, and as he has revealed it to the prophets of modern times, then they would have understood that the woman belonged only to the man to whom she had been united by the power of God for eternity. Not one of the others could have her except for time. Unless man and wife are married by the power of God and by his authority, they become single again, they have no claim upon each other, after death; their contract is filled by that time, and is therefore of no force in and after the resurrection from the dead, nor after they are dead; hence, the force of the reply of the Savior: Therefore, when they are out of the world, they neither marry nor are given in marriage, but become as angels in heaven, which angels are ministering servants to minister to those

who are worthy of far more and an exceeding and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separate and single without exaltation in their saved condition to all eternity, and from henceforth are not Gods, but angels of God for ever and ever.

Now every young person throughout the Church should understand this very thoroughly. The Church authorities and the teachers of our associations should inculcate the sacredness, and teach the duty of marriage, as it has been revealed in the latter days to us. There should be a reform in the Church in this regard, and a sentiment created in favor of honorable marriage, and that would prevent any young man, or any young woman, who is a member of the Church, from marrying except by that authority which is sanctioned by God. And no man holding the Priesthood who is worthy and of age should remain unmarried. They should also teach that the law of chastity is one of most vital importance, both to children, and to men, and to women. It is a vitally important principle to the children of God in all their lives, from the cradle to the grave. God has fixed dreadful penalties against the transgression of his law of chastity, of virtue, of purity. When the law of God shall be in force among men, they will be cut off who are not absolutely pure and unsoiled and spotless—both men and women. We expect the women to be pure, we expect them to be spotless and without a blemish, and it is as necessary and important for man to be pure and virtuous as for woman; indeed, no woman would ever be other than pure if men were so. The gospel of Jesus Christ is the law of love, and love of God with the whole heart and mind is the greatest commandment, and the next is like unto it, love thy neighbor as thyself. This also should be remembered in the marriage relation, for, while it is said that the desire of the woman shall be to her husband, and he shall rule over her, it is intended that that rule shall be in love and not in tyranny. God never rules tyrannically, except when men so corrupt themselves that they are unfit to live. Then, and under such conditions, it is the story of all his dealings with mankind, that he sends judgments upon them and wipes them out and destroys them. * * * It is marriage, sanctified and God-sanctioned, upon which glorified home is founded—that blesses, happifies, exalts, and leads at length to companionship with our Heavenly parents, and to eternal, united life, and increase.—President Joseph F. Smith, in "Improvement Era," July, 1902.

The counsel has been constantly given by men of experience in the Church that it is unwise, and almost invariably attended with bad effects for members of the Church to marry those who are not of their faith. The consequences have been described very plainly and eloquently from the beginning, and illustrations have been given of the evil consequences which attend such marriages by pointing to the history of the many persons known in all our communities who have taken this mis-step. There is no lack of illustrations of the evil consequences which follow this course. * * * The experience of mankind makes the counsel to young people to marry those of their own station, who are as near equal as possible in all relations of life, very appropriate and wise. But the alliance of the intelligent and the ignorant, the refined and the coarse, the rich and the poor, productive of bad results as it may be, is far from being as likely to result in evil effects as the union of two persons of opposite religious faiths. And this is particularly the case if one of them is a Latter-day Saint.—George Q. Cannon, in "Juvenile Instructor," March 15, 1898.

Family life is the only thing that can save us from social degeneration and the despair which follows it. The departure of our nation from the duties and ties of domestic life, will by its influence and enticements, naturally affect many of the Latter-day Saints. The growing unpopularity of marriage will appeal to the weak and the foolish among us. There are those who lend themselves readily to what are styled popular vogues. The least possible contact with the world makes them worldly, and they vainly imagine that what is worldly popular must be right. It is not fashionable now to marry young. Men boast of old bachelorhood. They are proud of their freedom from domestic responsibility. They sometimes prate about it as though it were a veritable virtue. Nothing could be more dangerous to our people than to follow the world in its rapidly decreasing domestic ties. As a rule, our young people should not postpone marital obligations beyond the twenty-fifth year of life. In most instances they may be assumed at even an earlier period. There may be so-called justifiable reasons for postponing marriage beyond the age of twenty-five; but the reasons for such postponement are, as a rule, not well founded; and instances are rare in which our young people are justified in a wilful intent to defer marriage till middle life.—President Joseph F. Smith, "Juvenile Instructor," March; 1910.

Success of Married Life.

After marriage comes the true test, whether or not it shall be a success or a failure. A "thousand and one" rules of conduct might be formulated to guide the newly launched craft on the sea of matrimony, but this subject, as well as that of courtship, is not like an exact science that can be worked out by definite rules. The most that can be given are some of the underlying principles of conduct which men have found to be helpful, and experience has proved to be true. These shall also be given in the words of some of our best thinkers.

Dr. George H. Brimhall, in his epigrammatic way, gives this advice to the newly married: "The four C's of successful matrimony are,—constant confidence, constant counsel, constant compromise, constant courtship."

Deceive not each other in small things, nor in great. One little single lie has before now disturbed a whole married life. * * * Do not run much from home. One's own hearth is of more worth than gold. Many a marriage begins like the rosy morning, then falls away like a snow wreath. And why? Because the married pair neglect to be as well pleasing to each other after marriage as before. Always endeavor to please one another.—Frederic Bremer.

Mutual happiness can only be enjoyed by mutual forbearance, mutual comfort, mutual strength, mutual guidance, mutual trust; common principles, common duties, common burdens, common aims, common hopes, common joys.

Above all things, do not go abroad to speak of each other's frailties. A husband or a wife ought not to speak of the other's faults to any but to themselves.

The skill to wound and the skill to cure are very different things.

The first is the most cultivated, and the last is the least appreciated, among married people. Family life will claim every day some little sacrifice.

The word husband literally means the band of the house, the support of it, the person who keeps it together. There are many married men who are not husbands, because they are not the band of the house.—Jerome Pane Bates, "Imperial Highway."

Man and wife travel the journey of life together. Together they brave its storms, and glide happily over its sun-kissed seas. They share with each other weal and woe. Their love, born of a union of hearts, grows more beautiful year by year, strengthened by the entwining links of children and family. Weaknesses they have, but each helps the other to overcome them. Life is a school, and man and wife are interchangeably teacher and pupil. Through a process of struggle, sacrifice, and service the deep springs of their natures are touched, bringing into view the strength and beauty of the soul. The lessons of life distill into their hearts a strength of character. Thus they grow together, this man and wife, until the two become one in very deed, and the bond that binds them is strong enough to bridge over the valley of death to the light-encircled hills on the other side.

Marriage is what the two personalities involved make it. For art, music, oratory, authorship and other phases of power, it is conceded that success presupposes ability, desire, determination and training, but many seem to think that mere entrance into matrimony should of itself bring success, prosperity and happiness, that it should accomplish all these things as if it were a birthright to be demanded instead of a fortune to be earned by their united effort.

This last quotation is from "Little Problems of Married Life," by William George Jordan. These interesting and helpful essays have been printed in the "Improvement Era," beginning with the number for July, 1911. Every newly-married couple should read them.

Questions and Topics for Discussion.

1. What do you think of the prevalent custom in some places, of playing practical jokes on the newly married?
2. What do you think of a young man who "plays good" a short time only before marriage, that he may get a recommend to the Temple?
3. How should the honeymoon be spent?
4. Discuss the four C's.

LESSON X.

Home and Home Building.

Definitions.

The word home has the general meaning of domicile—place of residence. Legally it is one's fixed abode. Psychologically, or from a mental-attitude point of view, the word home has various meanings, such as: Home—the place where mother is. Home—the dearest, sweetest, place on earth. Home—the place to go when I can't go anywhere else. Home—a place to spend happily just as much of my time as I possibly can. Home—a place where I can never do anything right. Home—the place where I am known the best and appreciated most. Home—the place to eat and sleep and get ready to go off. Home—a place to practice chivalry and be courteous. Home—the place where I am meaner than I dare be anywhere else. Home—the house that I shall build for her. Home—the place that we shall build together. Home—the cottage I shall buy. Home—the place that we shall rent. Home—the heaven I am sure of.

From a mental or psychic point of view, homes are of three kinds: retrospective, or memory homes; immediate, or present homes; prospective, or future homes.

The retrospective home is typified in "The Old Oaken Bucket:"

How dear to my heart are the scenes of my childhood,

When fond recollections present them to view!

The orchard, the meadow, the deep-tangled wildwood,

And every loved spot which my infancy knew;

The wide-spreading pond, and the mill which stood by it,

The bridge and the rock where the cataract fell;

The cot of my father, the dairy house nigh it,

And e'en the rude bucket which hung in the well.

That moss-covered vessel I hailed as a treasure;

For often, at noon, when returned from the fields,

I found it the source of an exquisite pleasure,

The purest and sweetest that nature can yield.

How ardent I seized it with hands that were glowing!

And quick to the white-pebbled bottom it fell;

Then soon with the emblem of truth overflowing,

And dripping with coolness it rose from the well.

The old oaken bucket, the iron-bound bucket,

The moss-covered bucket arose from the well.

Perhaps no other than an exile from home could have written, "Home, Sweet Home," a composition which should become a part of the mind-content of all:

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like Home!
A charm from the sky seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere!
Home, Home! sweet, sweet Home! Be it ever so humble,
There's no place like Home.

* * * * *

An exile from Home, splendor dazzles in vain.
Oh, give me my lowly thatched cottage again!
The birds singing gaily that come at my call—
Give me them, and the peace of mind dearer than all!
Home, Home! sweet, sweet Home! Be it ever so humble,
There's no place like Home.

"Home, Sweet Home" is a piece of literature deserving perpetuity, fitting the peasant mother's lullaby and the prima donna's solo. It is a universal hymn of the heart.

Home Spirit.

The home spirit is a spirit of contentment. A spirit of wholesome content says that all things are good enough that can not be made better, and that nothing is good enough that can be made better.

Reciprocity in the Home.

The home should be a co-operative institution, a sort of patriarchal democracy, a place where the highest respect is paid to parental authority, and due deference given to the doctrine of common consent.

Where co-operative interest is expected, co-operative ownership must be respected, and yet there are certain lines of individual interest and ownership which can not be consistently crossed. It is contended by some that the man should have his say and way with things outside, and the woman should have her say and way inside. Such an arrangement would interfere with one of the essentials of success, compromise.

The really gallant husband will not keep a horse that is feared by his wife, or build a barn that is unsightly to her. The wife of gracious manners will not furnish a room in such a way as to offend the sensibilities of her husband.

There are two diseases fatal to a good home spirit, the "growls" on the part of the man, and "whines" on the part of

the woman. These diseases terminate in a condition of chronic pessimism—a home state the antipodes of heaven. The true home spirit is full of optimism, appreciation, thrift, and piety.

Chivalry and Gallantry in the Home.

It is generally felt to be true, that as a boy treats his mother so will he treat his wife. Gallantry in a man is a mark of greatness, as courtesy is a mark of strength. The sons of one of our most eminent men say they can never hope to be more gallant to their sweethearts than their father is to their mother. The lack of gallantry so deadens the spirit of chivalry that men so lacking become neglectful and unappreciative of woman and of womanhood, and are almost certain to grow abusive.

While altercation between brothers is always unfortunate, there is something that challenges our admiration in the conduct of the young man who, when his equally big brother was insolent to his mother, said, "If you will not respect your own mother, you shall not abuse mine, so apologize, or I will thrash you or be thrashed by you."

If mothers haven't sufficient dignity and strength of character to demand the chivalrous respect of their sons, it becomes the father's duty to step in and exercise such authority as is illustrated in the following story:

A father said to an impudent youngster, whose head could not be "fixed" on the inside, "Young man, if you won't respect your mother, you shall respect my wife."

Home gallantry, resulting in the habit of appreciation of and deference to individual womanhood, is the very essence out of which grows appreciation of and respect for womanhood in general. A man who is ungallant at home is, at best, only artificially gallant in society. He is never a real gentleman.

Sensibility.

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please;
O let the ungentle spirit learn from hence,
A small unkindness is a great offense.
To spread large bounties, though we wish in vain,
Yet all may shun the guilt of giving pain."

Ideal Farm or Ranch Home.

An ideal farm or ranch home is described thus: House located on most favorable spot for drainage. A good-sized plot fenced in with chicken-tight wire fence. Small garden at the back of the house. Flowers, grass, and trees in front. On one side a grove of fruit trees and of shade trees. On the other side, a bare play ground.

Corrals and stackyards should be placed at least twenty rods from the house. Granary and machine shed between house and yards. All posts and corners of buildings sawed off evenly. A place for everything, and everything in its place.

This is an ideal that every rancher can reach. The house may be a log cabin, but it can be complete and protected. The yard may be small and the machinery limited, but both may be cared for in a way that will add to and give atmosphere to the environment, and make it uplifting and refining, or they may be neglected to the extent of becoming an effective scarecrow to the true home spirit.

A farmer or rancher who puts no ideality into his home surroundings is rarely able to put himself into the line of success; figuratively speaking, he is always getting in his own way. A photograph of his place would have a bad effect on his credit at a bank.

Business firms understanding the relationship between a man's chances of success and the appearance of the surroundings of which he is supervisor, sometimes send agents to secure the never falsifying photograph of public and private establishments.

The Home Sentiment Accompanies the Mating Instinct.

Next to not having a family is the misfortune of not having a home. Life is never fully lived outside of wedlock. Wedlock is incomplete without home. Next to the joy arising from the certainty that she is mine, or he is mine, and they are ours, is the joy arising from the certainty that this is our home.

The tenant life breeds the tramp disease. The mobility of mankind, in the form of travel, contributes perhaps more than any other one thing to breadth of culture and universal understanding. Merely going to a place is not travel. The traveler goes forth with an object in view, and with the return sentiment in his heart. The tramp goes

forth objectless with no return sentiment in his heart. He may either be penniless or purse-laden.

The wanderer is a sort of uncentralized individual—one who has lost the home instinct.

It has been said that few of the recruits to the army of tramps come from the rural districts. They come from the cities; they were chiefly born in tenement houses, and reared in rented dwelling places.

Permanency of Possession.

Permanency of possession is a factor in the production of stability of character. The nomadic races are incomparably behind the home-building races. The most desirable citizen is a home-builder and a home owner. The most desirable community is a community of home owners.

Numbers of persons, who are merely of the cold-blooded type, because of the habit of weighing everything in the money scales, refuse to build because it is cheaper to rent. Imagine the result if everybody should pursue this policy!

By careful consideration of all the factors of wealth, the wealth that includes what a man is as well as what he owns, we are led to the conclusion that it pays to build rather than to rent. The best way to decide this question is to look about and discover which class is more thrifty in your community, the renters or the home-builders.

Common Mistakes Made in Home-Building.

A mistake in home building, one common among young people, is that of building so expensively that the interest on borrowed money and home expenses keeps them in the bondage of debt. Another mistake is the deferring of building by people amply able to build commodious homes, until the family is practically grown up. The large home should be occupied while the family is large; aged people do not need large homes.

To neglect the art element in architecture and furnishings is a mistake. Long durability, though desirable, is of less consequence in building than are proportion, convenience, and color harmony. Money spent in securing artistic effects in home-building is a good investment, as a thing of beauty is a joy forever. The building that is out of proportion will never rent or sell well, no matter how good the material or how firm the structure.

Means of Getting Homes.

There are various ways of getting homes. The first and best way is to build one. The second way is to buy a home. A third way is to inherit a home.

Home building in our day is made possible to every young man with habits of frugality and industry. Through the institutions known as the Home Building and Loan Societies, opportunity is afforded for persons to invest a portion of their earnings, in such a way that in a few years they will have means for the building of a home.

Such an organization has been very effective in one of our communities, where in the last seven years over one hundred homes have been built, and are now occupied by young people, who without this organization would now be renters.

The president of this organization is the bishop of a ward, who has served from the beginning without a salary, as have all the other officers except the secretary. The business men, who gave this enterprise encouragement and financial support, in the beginning, have received good interest on their money and have been richly paid in a moral and social way by seeing the results of their labors so fruitfully manifest in the growth of the community.

Every community can profitably and safely have its local building and loan association.

Questions.

1. Which of the definitions of home fits your case?
2. In what respect would tenement life materially interfere with the growth of the home sentiment?
3. What is the difference between a tramp with plenty of money and a traveler?
4. Discuss the proposition: Permanency of possession is a factor in the production of stability of character.
5. Why is it better to build than to buy, other things being equal?
6. Name four objections to renting.
7. Which is the more thrifty class, the home owners or the renters?
8. Show that it is good financiering to have a house planned by an artist.
9. Give a description of your ideal ranch or farm house.
10. Criticise the ideal given in this lesson.
11. What is your opinion concerning publicity through photography?
12. Which consumes the most time generally, putting a thing in its place or hunting for it when it is out of its place?
13. What do you think of the young man who was about to thrash his brother for being insolent to his mother?

LESSON XI.

Institutions.

Meaning in this Lesson.

The term institution here means, an organization of individuals for some special purpose or purposes.

The General Characteristics of Institutions.

They provide for activities and opportunities not attainable by the individual alone. They afford protection not to be had by the individual outside. They exercise restraint upon the individual by requiring him to abide by the terms of membership in the institution.

As to their sources, institutions are either human or super-human. As to their object, they are either constructive or destructive. The first institution on record was constructive—the family, organized by the Lord. The second was destructive—organized by Cain, the first murderer, under the direction of Satan. See Pearl of Great Price, chapter 4, verses 29-34.

These two forms have existed since the beginning and are in operation still.

The four great constructive institutions are the family, the church, the state, and the school. The school, however, may be treated as subordinate to each of the other three, as we have private or family schools, church schools, and state schools.

Institutions Add to the Individual.

With the institution, the individual is more than he can be without it. Ten men organized are more than ten times one man. Each man in an organization is himself, plus the re-enforcement of the social compact. The judgment of three men, other things being equal, is superior to three judgments of one man. Hence the saying, "In the multitude of counsel there is safety."

Institutions are sources of new emotions or feelings. Out of institutional interest comes institutional loyalty, and

out of loyalty comes patriotism. This principle is beautifully illustrated by Scott, in "The Lay of the Last Minstrel:"

Breathes there the man, with soul so dead
 Who never to himself hath said,
 This is my own, my native land!
 Whose heart hath ne'er within him burned,
 As home his footsteps he hath turned,
 From wandering on a foreign land!
 If such there be, go, mark him well;
 For him no minstrel raptures swell;
 High though his titles, proud his name,
 Boundless his wealth as wish can claim;
 Despite those titles, power and pelf,
 The wretch, concentrated all in self,
 Living, shall forfeit fair renown,
 And, doubly dying, shall go down
 To the vile dust from whence he sprang,
 Unwept, unhonor'd and unsung.

No nation, no national patriotism.

In order to be added-to by the institution, the individual must be **of** the institution and **for** the institution, not merely **in** the institution or **with** the institution. He must love it and be loyal to it. Laman and Lemuel were in Lehi's family and **with** it, but not **for** the family. Family interest was lacking, family loyalty had no permanency, they were strangers to family patriotism; and it needed only the occasion for them to revolt and seek the destruction of the patriarchal institution. Eleven of the apostles chosen by Jesus were not only in the church, but they were of it, loyal to their leader and full of church patriotism. "The Man Without a Country"* was in our government, enjoying the protection and privileges of it, but he was no more a part of it and for it than a sliver under one's finger nail is a part of the finger.

In every school there are two classes of students: (1) The active class, composed of the great majority. They are of the school and **for** the school, not only in the curriculum work but in the extra work of student body activities, full of educational interest, class loyalty, and school patriotism. (2) The passive class, that barely pass examinations and take little or no part in the school as an institution. It is from the first class that community leaders come, and one of our leading business journals declares that the most successful business managers are from the ranks of the graduates who have records for institutional interest at school. Institutional interest

*This book by Edward Everett Hale should be read by all.

may be carried to the extreme. There is a difference between lending one's individuality to an institution, and losing it therein.

Attributes of Institutions Similar to Those of Individuals.

Institutions are physical, consisting of the aggregate physical power of the members. A family, church, state, or school may "fly to arms." Institutions are mental. There is such a thing as mob-mind. Public sentiment is community conscience. A decisive vote of the members, or the official pledge of an officer or authorized representative of an institution, becomes the word of honor of that institution or organization of whatever name or nature it may be.

Institutionalism and Anarchy.

In this marvelous age when instantaneous communication has made all civilized people neighbors and acquaintances, and rapid transportation has made of the earth one plantation, the interests of the nations have become as the interests of one great family. The churches, believing in the common fatherhood of God, are seeking the common brotherhood of man. Governments are interested in a movement for world-wide arbitration in questions of war. The trend is toward conditions in harmony with the scriptural declaration, "Nations shall learn war no more," There is one God, one Church, one baptism:—the God of Abraham, Isaac, and Jacob; the Church of Jesus Christ of Latter-day Saints, and baptism by one having authority from God.

The following article will give some indications of the comprehensiveness of "Mormonism," as seen from the outside:

"Mormonism" All-Embracing.

The "Mormon" faith is a huge man gulping a dozen denominations, says Rollin Lynde Hartt in the February **Atlantic**. Are you a Baptist? The "Mormon" believes in immersion. A Methodist? The "Mormon" obeys his bishop. A Campbellite? The "Mormon" claims a yet closer return to apostolic ordinances. A Theosophist? The "Mormon" holds to pre-existence. A Spiritualist? The "Mormon" hears voices from the dead. A Faith Healer? The "Mormon" heals by the laying on of hands. A Second Adventist? The "Mormon" awaits the Messiah. A Universalist? The "Mormon" says all will be saved. Massing his proof, he declares his peerless religion the one immutable, eternal faith, lost in the early age and restored in the lat-

ter days, though glimmering in broken lights through all the creeds of Christendom. "Bring me from Europe or Asia," said Brigham Young, "a truth that is not a part of 'Mormonism' and I'll give you a thousand errors for it, if you can find them." Said a "Mormon" at Harvard, "Sunday by Sunday, I go to service in the Appleton chapel, and there I hear nothing but 'Mormon' doctrine." Limited only by the broad bounds of Christianity this faith is an amalgamated and co-ordinated parliament of religions.

While on the one hand a large part of humanity is striving for unity of interest and direction, there is another part moving in the opposite direction. The free lover argues against marriage as an institution of unnecessary restraint. The atheist and the infidel cynically cry against the church as a blockade to progress. The anarchist seeks openly and in secret the destruction of all government as a menace to individual liberty.

The Support of Institutions.

Institutions are live things. They consume as well as produce. They must have psychic support; but they are material, and being so must have material support. Each member owes them not only good will and good words, but good works.

Loyalty consists of feeling one's best, speaking one's best, and doing one's best for his institution. The family needs an income. The church needs means and is entitled to our tithes. The state has claim on our taxes, and the school must have financial support or cease to exist.

This country was once occupied by men and women who expended nothing for education, paid neither tithing nor taxes. They were free from all such obligations. They were savages. We, burdened(?) with those obligations, are civilized. The greater the institutions, the greater the civilization. The higher the civilization, the happier the man. If this be not true then "Nature and Co." have been doing a losing business.

Institutional Authority of Church and State.

The church has the right to protection from the state. It is the right of the state to have its laws respected by the church. This is in keeping with the article of faith which says: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

The state may coerce or compel the individual to obey its

laws even to the extent of depriving him of his property and personal liberty. The church penalty is limited to excommunication.

The Spirit of Our Church Government is that of Persuasion.

The Church offers opportunity for the greatest freedom. The law of the gospel is the law of perfect liberty.

The following is taken from the Doctrine and Covenants, and is illustrative of this principle:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence, many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness and by love unfeigned.

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (Sec. 121:32-44.)

LESSON XII.

Institutions as Objects of Plunder.

Robbing the Institution.

Some persons whose conscience would not permit unfair dealing with an individual have no scruples in regard to taking unfair advantage of institutions. With their own money and that of their friends, they are at least consistently careful, but in the expenditure of institutional or public means, they are lavish to the point of excess, if not dishonesty. "Never mind, it comes out of the church," says one. "Who cares, the state foots the bill," says another. This sentiment has grown and taken so strong a hold that institutions have become special objects for plunder. Public officers trusted with the people's money, especially in large municipalities, have to an alarming extent become grafters, that is, institutional robbers.

When a man defrauds an individual he steals from one person, but when he defrauds an institution he robs every member of the organization. A highwayman "holds up" those who look upon him as an enemy. An embezzler robs those who trust him. Public plunder increases only as public virtue decreases. The people are hunting for men whose private honesty can be transmuted into public integrity,—men who will hold the keys to public treasury vaults with as much care as they will their private purse-strings,—men who will see that the state or the church gets value received for its money.

Plunder of Institutions Unknown in the History of Our Church.

The Church of Jesus Christ of Latter-day Saints was organized eighty-two years ago. During this period of time tithes and offerings have come in possession of the Church to the amount of many millions. Its trustees-in-trust have served without bonds to the satisfaction and approval of the people to whom they have rendered an account of the use of Church funds. Among the authorities of the Church, general, stake and ward, there prevails the thought and feeling that they are responsible not only to the people but to the Lord also for the use of Church revenue. The people pay their tithes to the

Lord, to be used by His agents, accepted and sustained as such by the people at general, stake and ward conferences. Under this obligation the authorities of the Church are more deliberate, cautious, and frugal in the use of institutional property.

Carelessness in Accounts with Institutions.

Carelessness is akin to dishonesty, and memory is always an unreliable bookkeeper. The receipts and disbursements of public money should always be made a matter of record. Books don't forget.

Public Funds Not to be Used for Private Purposes.

Even the temporary, unauthorized use of the public funds entrusted to one's care is borrowing money without the consent of the owner, and fraught with great danger. Under the law it is embezzlement; it lays the foundation for a bad habit; it puts one at the mercy of an unexpected demand. It is unfair and therefore not right.

Public Virtue.

I hope, that in all that relates to personal firmness, all that concerns a just appreciation of the insignificance of human life,—whatever may be attempted to threaten or alarm a soul not easily swayed by opposition, or awed or intimidated by menace,—a stout heart and a steady eye, that can survey, unmoved and undaunted, any mere personal perils that assail this poor, transient, perishing frame,—I may, without disparagement, compare with other men.

But there is a sort of courage which, I frankly confess it, I do not possess—a boldness to which I dare not aspire, a valor which I cannot covet. I cannot lay myself down in the way of the welfare and happiness of my country. That I cannot, I have not the courage to do. I cannot interpose the power with which I may be invested—a power conferred, not for my personal benefit, nor for my aggrandizement, but for my country's good—to check her onward march to greatness and glory. I have not courage enough. I am too cowardly for that.

I would not, I dare not, in the exercise of such a trust, lie down and place my body across the path that leads my country to prosperity and happiness. This is a sort of courage widely different from that which a man may display in his private conduct and personal relations. Personal or private courage is totally distinct from that higher and nobler courage which prompts the patriot to offer himself a voluntary sacrifice to his country's good.

Apprehensions of the imputation of the want of firmness sometimes impel us to perform rash and inconsiderate acts. It is the greatest courage to be able to bear the imputation of the want of courage. But pride, vanity, egotism, so unamiable and offensive in private life, are vices which partake of the character of crimes, in the conduct of public affairs. The unfortunate victim of these passions cannot see beyond the little, petty, contemptible circle of his own personal interests. All his thoughts are withdrawn from his

country, and concentrated on his consistency, his firmness, himself.

The high, the exalted, the sublime emotion of patriotism, which, soaring toward heaven, rises far above all mean, low, or selfish things, and is absorbed by one soul-transporting thought of the good and the glory of one's country, are never felt in his impenetrable bosom. That patriotism, which, catching its inspirations from the immortal God, and leaving at an immeasurable distance below all lesser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of devotion, and of death itself,—that is public virtue; that is the noblest, the sublimest, of all public virtues.—Henry Clay.

Some Safe Rules to Observe.

1. Do by an institution as you would have it do by you.
2. Be strictly careful of public money or property even if you are careless with your own.
3. Make a record of all receipts and disbursements of public funds entrusted to you.
4. Render reports promptly.
5. If you are an agent always give receipts for money received.
6. Never borrow money without the consent of the owner.
7. Don't keep an institution waiting for money collected by you.
8. Never dare to speculate with public funds.
9. What would you want done with an institution that missappropriated or lost the money you entrusted to its care?
10. Never use public funds for private purposes.
11. Never deposit public funds to go with your own account.
12. Be interested in a "square deal" for the institutions to which you belong.

Review.

1. What are the characteristics of all institutions?
2. What two classes of institutions are there?
3. Name the four great constructive institutions.
4. Why is a man more as a part of an institution than he is alone? Illustrate.
5. What is the difference in being in an institution and of or for an institution? Illustrate.
6. What do you think about "The Man Without a Country."
7. What are some of the special benefits of student body activities?
8. Discuss the proposition: Transportation has made of the earth one plantation.
9. What constitutes the word of honor of an institution?
10. What has the infidel or the atheist to offer in exchange for what your church gives you?
11. If the anarchist is right, which way has the race been going since the beginning?
12. Of what does loyalty consist?
13. Give your views concerning the material support of institutions.
14. What emotion prompted the writing of "The Ship of State?"
15. Give a judgment on this proposition: In public reforms the four great institutions, family, church, state, and school should co-operate.
16. Discuss this problem: The higher the law the greater the liberty, the lower the law the less the liberty.

LESSON XIII.

Constitutions.

Nature.

The present lesson and the next will treat of those fundamental political principles governing a society or state which, because of their importance and enduring character, are called the constitution of such society or state. The word "constitution" in its widest sense means that which characterizes or distinguishes, the essential or vital nature or quality of a thing or body. Used in its political meaning, the word constitution means those basic laws or customs of a community or state, the maintenance of which is essential to the continuance of the community or state as a political organization. Judge Cooley defines the word constitution in its political meaning as follows: A constitution consists of "that body of rules and maxims in accordance with which the powers of sovereignty are habitually exercised." "Sovereignty * * * imports the supreme, absolute, uncontrolled power by which any State (body politic) is governed."* Whenever a society comes to be governed in its fundamental political concerns by fixed rules and customs, then such society has a constitution.

Functions.

Constitutions are of various kinds or classes, but all consist of the established modes or ways for the exercise of important governmental powers and the definition of fundamental political rights. This original and proper view of a constitution—that it concerned only basic rights and powers, has in recent years been somewhat departed from. In the original definitions of the word "constitution" stress was laid "upon that part of a constitution which prescribes the frame or form of government. * * * But it is now being recognized that the scope of the modern constitution is much broader than this, including administration as well as organization."† There is an increasing tendency to include in written consti-

*Constitutional Limitations, sixth edition, p. 4.

†Am. & Eng. Ency. Law, second edition, 8:888,889.

tutions details which an adherence to the strict and proper purpose of a constitution would exclude, and constitutional students are generally agreed that many of the matters covered by recent written constitutions should be left to ordinary legislation. Modern constitutions cumbered with needless details and therefore requiring frequent amendment, give rise to some of our most perplexing and irritating difficulties in the enactment and enforcement of law. Constitutions ought to be limited to fundamentals and ought not to be concerned with details. The true function and purpose of a constitution is the defining and establishing of the most important powers of government, the indication of the mode and manner in which these powers shall be exercised, and the declaring and protecting of the fundamental rights of citizens.

Necessity.

Liberty is not opposed to law. It consists in conduct conformed to proper law—law that recognizes and respects the rights of all. The best human government is based on just and equal laws. There are certain fundamental rights which mankind has struggled through centuries to establish and maintain against the undefined and unlimited power reposed in a single person or in a few persons. Constitutions have grown by the assertion of rights as belonging to the whole people and the limitation of the authority of the king and the aristocracy, whether of blood or wealth. The repeated assertion of disputed rights, backed by force when necessary, at last established exceptions to the uncontrolled power of kingly and aristocratic authority. The struggle between this arbitrary authority and its limitation by law sometimes led to a formal declaration of rights inhering in the people, as in the Great Charter granted by King John after his defeat by the Barons, in 1215. The principles that courts should be open and free, that imprisonment should be inflicted only after a fair trial, and that taxation without representation is tyranny, were thus established.

Kinds.

Constitutions are sometimes classed as written—like our own, and unwritten—the typical example of the latter being the English Constitution. The English Constitution, however, consists of those declarations, definitions and limitations of sovereign power, part of which are written, the remainder

existing in custom and usage having the force and effect of law. Thus the English Constitution is contained in part in written memorials. The classification of constitutions as written and unwritten is therefore not wholly accurate. A better classification is that made by Bryce who divides constitutions into Flexible, such as may be changed by the legislative power without restriction; and Rigid, where "the laws and rules which prescribe the nature, powers and functions of the government are contained in a document or documents emanating from an authority superior to that of the legislature, * * * * one which cannot be bent or twisted by the act of the legislature, but stands stiff and solid, opposing a stubborn resistance to the attacks of any majority who may desire to transgress or evade its provisions. As the English Constitution is the best modern instance of the flexible type, so is the American of the rigid type."‡ But whether contained in a specific writing or contained only in custom and usage, or in a combination of both, constitutions stand as the embodiment of permanent, organic, political principles, and indicate the best thought and experience of men in their struggle for the establishment of justice, law and order.

Constitution of the United States—Source.§

We inherited our constitutional principles from England. The originality of the Fathers in the framing of the Constitution was an originality of adaptation rather than an originality of creation. As stated by Mr. Justice Miller of the U. S. Supreme Court: "No one familiar with the common law of England can read the Constitution of the United States without observing the great desire of the Convention which framed that instrument to make it conform as far as possible with that law. * * * The President, the Senate, and the House of Representatives correspond in essential features with the King, Lords, and Commons of Great Britain. And although there was a necessity arising from the bringing together of thirteen different States into one general government, with a recognition of many of the most important powers of government left in the States themselves, to vary in some respects the powers which were confided to the President, the Senate, and the House of Representatives from

‡Bryce, *Amer. Com.*, ed. 1911, 1:361, 362.

§See *Sources of the Constitution of the United States*, Stevens; Bryce, *Amer. Com.*, ed. 1911, chap. 3.

those which had by immemorial usage come to be the powers of the King, the House of Lords, and the House of Commons of Great Britain, yet the analogy is very close.”*

Formation.

The Constitution of the United States was framed by a convention which met at Philadelphia June 14th, 1787, commenced its deliberations on June 27th and finally adopted a plan for submission to the people September 17th. Washington and the leaders of the movement for independent and separate government for the Thirteen Colonies saw with sorrow and apprehension the growth of factional differences and the manifest weakness of the government established by the Articles of Confederation. No agitation for theoretical rights, but a hard, insistent question of trade regulation led to the calling of the convention. Vexatious trade restriction controlling the commerce of Chesapeake Bay was the cause of the gathering of representatives from the various States, which finally made possible the Constitutional Convention of 1787. This irritating situation in Chesapeake Bay was only one manifestation of a general condition. Trade depression following the close of the war with England had aroused the selfish interests of each of the separate States to an attempted preservation of its own local interests in entire disregard of the welfare of the other colonies.

Fifty-five delegates met, representing twelve States, Rhode Island alone not sending representatives. The convention was called only to propose amendments to the Articles of Confederation, but fortunately it was early determined that the Articles must be abandoned and a new form of government established. Washington presided and was ably assisted by Hamilton, a delegate from the State of New York. Great differences were manifest in the views of the delegates and several times it appeared as though all efforts would be fruitless, but the solemn conviction that the responsibility of establishing a plan of government rested upon the convention, held it to its labors until there was produced the present Constitution.

Thirty-nine of the delegates signed the final draft of the Constitution and recommended it to adoption by the people of the several States. Then commenced a struggle between the friends and the opponents of the new plan of government,

*Lectures on the Constitution of the United States, pp. 486, 487.

which, in bitterness, especially in New York, Massachusetts and Virginia, is perhaps unequaled in the history of the nation, except by the conflict growing out of the Civil War. The opposition to the Constitution grew out of a conscious or unconscious apprehension that the new government would take the place of the government of Great Britain and re-establish the oppressive and humiliating burdens under which the colonists had labored during the Colonial Period. Those favoring the new plan urged the necessity of a strong central authority with sufficient powers to protect and promote the general interests and common welfare and having sufficient power to command obedience and vindicate its authority. The Articles of Confederation had produced, to use the expressive phrase of Randolph, "a government by supplication." The new government, in the words of the Constitution, was, "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and to our posterity." The most conspicuous service done to secure the adoption of the Constitution was the series of explanatory and defensive essays written by Hamilton, Madison and Jay collected under the title "The Federalist." This series of writings has exercised a marvelous influence on the growth and development of the Constitution, and is frequently appealed to as of great authority in settlement of questions of interpretation and construction of the text of the Constitution. The friends of the Constitution were successful and a new government was established in the spring of 1789. Mr. Bryce has expressed his opinion that the Constitution would never have been adopted had it been submitted to a direct vote of the people. Today the same distinguished author asserts that this great document is regarded with almost religious awe by the American people.

Questions.

1. Compare the Constitution of the United States with the English Constitution.
2. In what respect was the work of the Constitutional convention of 1787 original?
3. Compare the Articles of Confederation with the Constitution
4. What did Mr. Bryce say concerning the Constitution?

LESSON XIV.

Constitutions (Continued).

History and Growth—Early Conception of National Authority.

Little change has been made in the outward form of the Constitution in the one hundred and twenty-three years since its adoption, but the power and scope of this great document have unfolded with the years and the national government which it established has far outgrown the most friendly hopes of those who struggled for its establishment. The Constitution has been changed but little, but there has been a revolution in the ideas of the people with regard to the government it established. With but little modification of the text of the Constitution we have developed from a confederation of States to a nation composed of all the people of all the States. When it was established, the generally accepted idea of the nature of the national government was that of a voluntary confederation of sovereign States, with more or less of reserved right on the part of the States to preserve their rights and restrict the national government, by resistance of attempted use of powers not conceded by the States to be within those delegated to the national government—the doctrine going to the length of repudiation by a State of attempted exercise of questioned authority by the national government. This was called the doctrine of nullification. It was further asserted by individual States that in case the Federal Government denied to a State its claimed rights under the Constitution, the State would be justified and would act within the Constitution were it to secede from the Union. Not only was this right asserted by the Southern States, but the New England States met at Hartford, Connecticut, during the war of 1812, and protested against the continuance of the embargo established by the Federal Government as a war measure, and threatened to dissolve the Federal compact as far as the protesting States were concerned.

John Marshall.

Great service in the unfolding and interpretation of the Constitution was performed by the third chief justice of the Supreme Court, John Marshall. He was ap-

pointed to the Supreme Court by President Adams, January 31, 1801, and died while yet in office, July 6th, 1835, at the age of eighty. In a series of decisions, unrivaled for their clear and deep insight into fundamental principles, he disclosed and vindicated the plan of the national government. It is said that he carried the Supreme Court with him on every constitutional decision coming before the court during his term, except one, when he dissented, and that the consensus of legal opinion has since declared him right in his dissent. Marshall lived to declare and place on a firm footing the broad principles underlying the national government, and to this great man perhaps as much as to any single character in our national history we owe the benefits resulting from the preservation of the Union.

Daniel Webster.

What Marshall was on the bench, Webster was in the senate. His definition and defense of the national government as "an indestructible Union of indestructible States," did much to establish the conception of national authority which defied the forces aimed at its destruction in the great Civil War. Webster fired the imagination of his countrymen with an enduring national ideal of Federal governmental organization. His reply to Calhoun† on the floor of the Senate, in 1832, is a masterpiece of patriotic eloquence and deserves the high place conceded to it in American forensic literature.

Abraham Lincoln.

The Southern States, partly because of slavery, clung desperately to their contention that the national government was a confederation of independent and sovereign states and whenever Northern aggression threatened an ultimate extinguishing of the system of slave labor, the South retreated behind the Constitution and threatened secession. Lincoln could see that slavery must go or the Union be dissolved, and at Springfield, in 1858, said in a speech: "'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved,—I do not expect the house to fall;—but I do expect it will cease to be divided."*

†This great oration is called "The Reply to Hayne," but it is in fact a reply to one greater than Hayne—to Calhoun, the champion of the theory of confederation.

*Morse, Abraham Lincoln 1:118.

The Civil War.

The defeat of the attempt to overthrow the Union made by the South in the Civil War, established the national government as a permanent and indestructible union of states. One of the results of the war was the abandonment of slavery, and thus was removed the greatest obstacle to national unity. The war called forth all latent national power and exhibited to the North, as well as to the South, the true nature of the Union. Lincoln wisely placed the conflict squarely on the issue of whether the law should be enforced and the Union preserved, and the result demonstrated that within the powers granted by the Constitution, the national government is supreme.

Spanish American War.

The conflict with Spain in 1898 made great changes in the world relations of our nation. Before this war we had adhered consistently to the policy announced by Washington,—that we should take no part politically in the affairs of other nations. The United States found conditions in Cuba intolerable and took a hand in righting the wrongs there manifest, and as a result assumed international burdens that cannot help but profoundly affect our conception of international duty and correspondingly influence national conduct. The ultimate outcome of our colonial undertaking may not be apparent, but that our nation must in a new way bear a share in the world's work of establishing justice, law, education and civilization, is beyond fair dispute.

Amendments.

The Constitution provides for its own amendment and fifteen amendments have been passed since the adoption of the original instrument. The method of amendment though apparently simple is somewhat complicated in its operation. It is provided that upon the request of two-thirds of the States, Congress shall summon a constitutional convention which shall propose amendments; or that Congress may itself, by a vote of two-thirds of each house, prepare and submit amendments to the States for ratification. The latter method has been uniformly adopted in the proposing of amendments thus far. Amendments submitted for ratification are not a part of the Constitution until ratified by conventions or the legislatures of three-fourths of the States. All amendments hereof

tofore adopted have been approved by the requisite number of legislatures of the various States and not by State conventions.

Ten amendments were proposed by Congress in 1789 as a result of the discussion at the time of the adoption of the Constitution. They were adopted and declared in force December 15th, 1791. These amendments were intended to enumerate the fundamental personal rights belonging to the individual and were not made a part of the original Constitution by the Philadelphia convention, because of the general conviction among its framers that these rights were amply protected by the common law of England, which formed the basis of the jurisprudence in all the Colonies. The Eleventh and Twelfth amendments grew out of imperfections discovered in the early working of the Constitution, and the Thirteenth, Fourteenth and Fifteenth Amendments were adopted to embody in constitutional form the most important political results of the Civil War.

Interpretation.†

There remains for brief mention the development of the Constitution by the important means of interpretation and by the growth of custom and usage. As to interpretation, it will be noticed that the Constitution is embodied in brief and general terms. If this were not so it would have broken down under an attempt to apply it to the changing conditions since it went into effect. Courts and officials have been called upon to apply the powers delegated by the Constitution to conditions never dreamed of by its makers. As for example, Congress is given power under Section Eight of Article One of the Constitution, to establish post offices and post roads and to regulate commerce with foreign nations and among the several States and with Indian tribes. Through an interpretation of these powers the Supreme Court of the United States, among other things, has decided that Congress may prohibit and punish the transportation through the mails of lottery tickets, and has broken up what was once an extensive and costly form of gambling, generally practiced by all classes of people in Washington's day. A further extension of the powers of Congress to regulate commerce will be found in the recently enacted law prohibiting international and interstate transportation of women for immoral purposes.

†See Bryce, *Amer. Com.*, ed. 1911, chap. 33.

Usage.‡

As to the development of the Constitution by the growth of binding usage outside of law, one of the best illustrations is the present operation of the Electoral College chosen by the voters of the various States for the selection of President and Vice-President of the United States. The plan as outlined in the Constitution was that there should be selected in the States, every four years, men of superior wisdom and patriotism, and these men should choose for the people the best qualified persons to act as President and as Vice-President. It was expected that the electors would use their best judgment in executing the duties of their office and should have the right to exercise and be under the duty of exercising independent and personal conviction in making their choice. By the silent and binding authority of usage, all rights to personal choice in the selection of candidates for President and Vice-President has been taken from the electors, and during the whole of the life of the nation no elector has attempted to cast his vote for any person for President or Vice-President other than those selected by the political party to which the elector belonged. Today the candidates for President and Vice-President of the United States are selected by a national convention composed of delegates chosen by the members of the political party to which the delegates belong. The electors afterwards selected, though no law binds them, felt bound in honor to vote for the persons already nominated by the political conventions of their respective parties, whereas it was intended and expected that the electors would have and exercise uncontrolled discretion in casting their ballots. The growth of usage has heretofore bound these electors absolutely and has eliminated all discretion and freedom of choice.

To interpretation and the development of usage we owe the present effective working of our national Constitution. The foregoing illustrations but indicate a vast field of constitutional law and custom which has grown around the national Constitution and exercises a force and power in its particular sphere equally as great as that asserted by the written word of the Constitution.

‡See Bryce, *Amer. Com.*, ed. 1911, chap. 34.

The Supreme Law.

The Constitution is the supreme law of the land. By Article Six it is provided:

"This Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

This provision, and the whole genius of the Constitution with, which it is consistent, have had the effect of imposing upon the Supreme Court of the United States the unique duty of declaring null and void those attempted legislative acts of Congress and of the various States repugnant to the Constitution of the United States. It has also produced for our country a mass of constitutional problems, which beset the path of proposed legislation and the enforcement of law. This is in part the explanation of the delay incident to the correction of abuses by the enactment of law. A law must not only satisfy the requirement of expediency and public policy, but must be consistent with constitutional restrictions and limitations. Judge Hare in his celebrated commentaries on the Constitution has said: "The English legislature is free to follow any course that will promote the welfare of the State, and the inquiry is not, 'Has Parliament power to pass the Act?' but, 'Is it consistent with principle, and such as the circumstances demand?' These are the material points, and if the public mind is satisfied as to them there is no further controversy. In the United States, on the other hand, the question primarily is one of power, and in the refined and subtle discussion which ensues, right is too often lost sight of or treated as if it were synonymous with might. It is taken for granted that what the Constitution permits it also approves, and that measures which are legal cannot be contrary to morals."§

The foregoing criticism should emphasize the sound principle that constitutions should contain only broad fundamental principles, should avoid legislative details, so that they will not require frequent change and will not offer unnecessary restrictions to needed legislation. The Federal Constitution has met these requirements and holds an unrivaled place in the

§Quoted by Bryce, *Amer. Com.*, ed. 1911, 1:389.

admiration and affection of the millions who have enjoyed the blessings of civilization under its protection. The same praise is in part due to our State constitutions; though, as to these, unnecessary irritation and embarrassment have resulted from cumbering them with details which ought to have been left to ordinary legislation. The true function of constitutions is the enumerating and protection of the fundamental rights of all persons, and the establishment and maintenance of those basic principles of government which guarantee, as far as political institutions may, "life, liberty and the pursuit of happiness" to all. Of the Constitution of the United States, Gladstone has said, it "is the most wonderful work ever struck off at a given time by the brain and purpose of man."*

Questions.

1. Explain the doctrine of nullification.
2. Why may John Marshall be called the champion of the Constitution?
3. Explain how the Constitution distributes the sovereign power.
4. What is the objection to putting legislation in the Constitution?
5. Why is not the intention of the framers of the Constitution carried out in the work of the Electoral College?

*Quoted, Stevens, Sources of the Constitution of the United States, VII.

LESSON XV.

Majorities and Minorities.

Growth of Government.

"Civilization, for the purposes of government, passes through four principal reformatory stages — democratic, monarchial, aristocratic, and republican or representative. In democracies the general policy and rules of action bear the impress of the will of the masses; in monarchies the will of the monarch is the sole parent of both; in aristocracies they are shaped by the few to the exclusion of the many; and in republics by the qualified will of the entire people. The confusion of the first induces the second; the severity of the second leads to the third; and the enlightenment of the masses installs the fourth."

Representative Government.

A republican or representative government depends for its existence upon the consent of the individual to submit to the rule of the majority. "It is a compromise by the masses of their absolute freedom, to the extent of allowing a few, chosen by all, to prescribe rules of conduct for the many, with the explicit understanding that the deliberations of the few shall be binding and entirely conclusive. * * *

* * * Pure democracy, which provides for no compromise of individual opinion, which requires no yielding on the part of the few in favor of the many, works a confusion and disorder which is not a mere semblance of anarchy; it is anarchy itself."

Majority Rule.

In representative governments majorities rule. The will of the majority must, of necessity, be supreme, but when it seeks to exclude the minority from consideration or representation, it partakes of the nature of despotism.

Minority Representation.

In the Constitution of the United States the principle of majority rule is distinctly recognized; but the division of the various states into congressional districts from which the members of the House of Representatives are chosen by the electors of the States, guarantees representation to the minority. So, too, in the Senate the minority secures representation; for, while the minority in any one State is not represented, each State, being a separate Senatorial district, elects its own Senators and hence the minority of the States secures representation.

The representation in the House of Representatives is apportioned upon the basis of population—one representative to a given number of persons, every state having at least one representative. The representation in the Senate is based on locality—two Senators for each State; thus giving each sovereign State equal representation. It will be seen, therefore, that under our present system of national government, a just minority representation is fully recognized and provided for.

Danger of Majority Despotism.

It was stated above that when the will of the majority seeks to exclude the minority from consideration or representation altogether, it partakes of the nature of despotism. This is one of the dangers of majority rule. It is a danger which must be carefully guarded against.

Safeguards Against Majority Injustice.

One of the safeguards against this danger is the selection of the members of the Senate and House of Representatives from the various States. If these officers were selected at large the great centers of population would secure all the representatives to the exclusion of the smaller States. So in the states themselves. Where a state is entitled to a number of representatives, if all of them were chosen "at large" that portion of the voting population representing the minority would secure no representation; but by the division of the state into Congressional districts and the selection of one representative from each district, the danger of majority despotism is avoided. It is possible, of course, for a party which has the majority in a state to so manipulate the congressional or legislative districts that the voters of the opposite party

shall not have the natural advantage of their numbers. This, however, is not only wrong but it is foolish for a party to do that which it would rightly call unjust, in case the other party should come into power and attempt to do the same.

What is true in this respect of national and state matters is true also of county and city representation within a state. The division of a county or a city into districts among which shall be apportioned the total representation to which such county or city is entitled in state legislature, or city council or commission, gives opportunity for a fair and equitable representation of all classes of the voting population. On the other hand the making of a large county, entitled to several representatives in the legislature, into a single district, makes minority representation in that County almost an impossibility. So with a city. If the commission or council are elected at large, the majority, in the whole city, will always control, while, if the city were districted and one commissioner or councilman selected from each of the districts, minority representation would be secured.

Majorities and Pluralities—Definitions.

Majority: The greater number; more than half the whole number.

Plurality: In politics, the number by which the votes cast for the candidate who receives the greatest number exceed the votes cast for the candidate who receives the next greatest number, when there are more than two candidates and no one candidate receives a majority of the votes.—Century Dictionary.

As a general rule in the United States, in all popular elections the candidate receiving the highest number of votes is elected. When there are only two candidates, the one receiving the highest number of votes receives, of course, a majority, but when there are more than two candidates the one receiving the highest number of votes may not receive a majority of all the votes cast. Some maintain that no person should be elected to office except by a majority of all the votes cast. This would prevent an election when three or more candidates run for one office, if neither of them receives a majority. To avoid this, preferential primary elections are advocated by some. In these all the candidates for nomination are voted for, and the two for each office receiving the highest number of votes are declared to be the candidates to be voted for at the final election.

This does not provide majority selection, however, because it eliminates the choice of a large number of voters and may eliminate even the choice of a large majority. Where there are four candidates it may occur that the choice of nearly one-half of all the voters is ignored and the two candidates for nomination who receive, jointly, only a bare majority, are nominated, to the exclusion of the others. Where there are more than four candidates, it is possible that the candidates jointly receiving a large majority of the votes may be entirely eliminated, and the two receiving together only a minority of all the votes cast, may be nominated and the entire body of voters compelled to decide between the candidates chosen by the minority.

There is no stronger argument, therefore, against election by plurality than there is against the eliminating method of preferential voting, while the latter is more complicated and more expensive to the public. The only method by which the real choice of the majority can be obtained is to hold elections, without restriction of candidates, until some one receives a majority; but this is too expensive and cumbersome to be at all practical, and hence the compromise of plurality, the method which prevails under the Constitution.

The Constitution Inspired.

The recognition of the right of the majority to control, and also the recognition of the right of the minority to representation in the affairs of secular government, are constitutional principles and should therefore be sustained by the Latter-day Saints. The Lord has declared that **He** established the Constitution of this land. In the Doc. & Cov., sec. 101, verse 80, we read: "And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose." In verse 77 of the same section the following: "* * * * the laws and Constitution of the people which I have suffered to be established, and should be maintained for the **rights** and **protection** of all flesh, according to just and holy principles." Again in sec. 98:5-6: "And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land." In the prayer repeated in the Kirtland Temple, at the time of its dedication and which was given by revelation, the follow-

ing passage occurs (Doc. & Cov. 109:54): "Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land. May those principles which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever." As it is the duty of the Latter-day Saints to sustain and befriend the Constitution of the United States, and the laws made in accordance therewith, it follows, necessarily, that it is their duty to oppose every doctrine and principle which is subversive of that divinely ordained instrument.

Questions for Discussion.

1. What is the distinction between a pure democracy and a representative form of government?
2. What is the difference between a majority and a plurality?
3. Is any form of tyranny or despotism possible under a representative government?
4. What form of government does the Constitution of the United States guarantee?
5. Would the departure from representative government be unconstitutional?
6. Why should Latter-day Saints sustain the Constitution?

LESSON XVI.

Liberty of the Press.

"Liberty" and "Freedom."

"Freedom of the Press" and "Liberty of the Press" are nearly synonymous terms when used in referring to conditions in the United States. But there is a definite measure of distinction when the reference includes conditions in other countries. The words "Liberty" and "Freedom," though often interchanged and interchangeable, yet are quite distinct in some of their applications. The liberty of the press is the free right of publishing books, pamphlets, or newspapers, without previous restraint or censorship, subject only to punishment for libelous, seditious, contemptuous, or morally pernicious matters. "Liberty" has reference to previous restraint, "Freedom" to the simple, unrepressed exercise of our powers. Thus, the liberty of the press which has been gained through generations of effort is the greatest security to the present generation for freedom of thought.

To avoid confusion, however slight, and because of this distinction, the term "liberty of the press" is used here, except when a quotation is made which contains the expression "freedom of the press."

Our Guaranty of Freedom.

The First Amendment to the Constitution of the United States directs that "Congress shall make no law * * * * abridging the freedom of speech, or of the press."

The Constitution of the State of Utah declares that "All men have the inherent inalienable right * * * to communicate freely their thoughts and opinions, being responsible for the abuse of that right," and also provides that "No law shall be passed to abridge the freedom of speech or of the press."

General Definition.

In the United States and other countries where the liberty of the press is given its widest scope, the term is held to mean that publication may be made regarding all matters of thought or action, to an extent that does not interfere with the necessary functions of government or the secured rights of individuals. In those countries where there is more or less restriction beyond this definite point, it is held that liberty

of the press may not be exercised to the extent of interfering with the policy of the government, domestic or foreign, hence the definition varies as that policy is liberal or restrictive.

Thus the limitations (in the first part of the definition just given) from an absolutely unrepressed freedom which, under ordinary human weakness, would amount to an abusable license, are substantially these:

(a) Under the restriction of Copyright, an author is secured, for a limited time, in the exclusive right of publishing and dispensing his own writings.

(b) Under the restriction of Libel, wrong may not be imputed by the press to a public official or a private individual, except upon basis of truth and good motive in publication, as the imputation would be an infringement upon the sacred right of character. "Where vituperation begins the liberty of the press ends."

(c) Under the restriction of Contempt of Court, the press may not comment upon cases sub judice in a way that interferes with the proper administration of justice.

(d) Under the restriction of Police Power, publications may not be indecent or offensive to good morals, nor incite to violations of the criminal law.

Legal and Popular Definitions.

In countries where the widest liberty is enjoyed by the press, the legal and popular definitions of the term are identical, as hereinbefore set forth. In other countries where the laws are more restrictive, the legal definition is correspondingly restrictive from that hereinbefore stated, while the popular definition retains the broader scope.

The Press.

This term includes all writings, publications or printing used by, or intended to be within access of, any considerable portion of the public, local or general, in the dissemination of information, of thought, or of opinion upon any subject whatever. Before the invention of the art of printing, the avenues used by the press for reaching the public mind were writing, painting and engraving. These are still utilized, but in the main are supplementary to letterpress printing and illustrating. The term has come into use since the discovery of printing, and now is of general application. The press is readily classified thus:

(a) Books.

(b) Pamphlets, Letters, Circulars, etc.

- (c) Magazines, or Periodicals.
- (d) Newspapers.
- (e) Character of the press, in the nature of the subjects treated, to-wit: Religious, Political, Financial, Industrial, Educational, Scientific, Recreative, Sensational, Fiction, and Advertising.

Press Censorship in History.

From a very early period, books supposed to be hurtful to the interests of government, of religion, or of morality, have been condemned to the flames, or sometimes censored by particular tribunals, and often suppressed. Frequently the death sentence was imposed upon writers and dispensers of books that came under the ban of ecclesiastical or secular authorities. Heathen antiquity supplies some instances of the burning of obnoxious books; Tacitus mentions a history of Crementius Cordus which the Roman Senate, to flatter Tiberius, condemned because it designated Caius Cassius as the last of the Romans; Eusebius records how Diocletian caused copies of the Scriptures to be burned.

The early churches which succeeded the primitive Church of Christ, in the garb of Christianity, displayed intolerance equal to that of the heathen, to say the least. The charge of heresy was a ready instrument in destroying or preventing the publication of works alleged to be injurious to the faith. With the invention of printing and the resultant augmentation of book production, and later when the religious discussions of the Reformation caused a great demand for books, the struggle for liberty of the press became more and more intense. The civil authorities joined in the most pronounced severities of censorship, the contest continuing until finally, in the strength of the people's demand for freedom, brought up through much loss and suffering, the spirit of liberty gained the mastery.

Censorship had been either restrictive or corrective; that is, it interfered to prevent publication, or it enforced penalties after publication. Repression of free discussion was regarded as so necessary a part of government that Sir Thomas More, in his *Utopia*, makes it punishable with death for a private individual to criticize the ruling power. In the eighteenth century, most civilized governments had so modified this view that punishments for libel; police restrictions for scandalous, obscene and seditious publications; limiting the number of printers, publishers and booksellers; the registration of books and papers before publication; requiring the name on all

printed matter; and similar regulations presumed to be for the public benefit, comprised the rule that was generally enforced. "Give me liberty to know, to utter, and to argue freely according to conscience, above all other liberties," wrote Milton in 1643, in protest against an ordinance of the Star Chamber. In less than two centuries later his wish had become virtually the condition in all the foremost civilized nations.

It may be stated generally that the efficacy of persecution for the reasonable and consistent expression of free thought was frustrated by the power of the press, particularly in those dignified newspapers which reached the masses of the people with matters of legitimate public news, and comments from vigorous and thoughtful minds which resisted radicalism and oppressive restraint with equal energy, courage and persistence.

Censorship Not Tolerable.

In those countries where liberty of the press prevails, neither author or publisher, nor the people generally, will tolerate censorship of the press, because such censorship would be an invasion of the freedom of thought and expression so necessary to the welfare of a free people. In such countries, occasional efforts at censorship have been made by overbearing officials; but all reputable publishers affected have resisted the intrusion. Often there are facts within the knowledge of newspapers that should not be published, because the injury from publicity clearly outweighs the good in particular instances. In such cases, decent and influential newspapers omit the injurious feature upon its being pointed out, or upon request for its suppression. Every attempt at official censorship by officers either writing or supervising and examining articles intended for publication is therefore an unnecessary violation of the liberty of the press, and the publisher who submits to it displays an inferior conception of his right and duty. An obligation which attends the enjoyment of liberty of the press is that the author and publisher do their work in a clean, decent and honorable way, with beneficial aim for the community whose interests are involved.

Abuse of Liberty.

That the liberty of the press often is abused by vicious and unprincipled writers and publishers is painfully apparent everywhere, and is as deeply regretted by reputable members of the press as by anyone else. Indeed, from present conditions in the United States, the press here owes to itself and the nation the duty of more co-operation and less fault-finding,

more constructive advice and less destructive criticism, than seems now to be the generally prevailing policy. In the line of abuses complained of, many persons are berated, maligned and misrepresented because it is "in the game"—that is, because they differ in opinion with those who assail them; but high-minded publishers do not stoop to this method of assault, severe though they find it necessary to be at times; they prefer to discuss differences of opinion on principle, and to avoid false accusation or aspersion. Vituperation involves false accusation and undeserved denunciation, intended to inflict unjustifiable injury; hence the legal and moral truism, "Where vituperation begins the liberty of the press ends," and beyond is an abuse of liberty. But all abuses are not on the part of authors and publishers. It frequently occurs that persons who cannot direct a newspaper into their way of thinking charge its publishers with venality merely because it differs with them in opinion and method. In such case, the accusers abuse the liberty of the press, and in the counter-attack the newspaper is a defender of that liberty which belongs to the press; therefore the legal and moral truism, "Where vituperation begins the liberty of the individual ends," and beyond is an infringement of the liberty of the press. The publication or utterance of the truth with good motive, and of comment which does not infringe the right of character, marks the limit of reasonable liberty in the press and in the individual.

Effect of Liberty of the Press.

The history of the growth of liberty of the press to its present reasonable status in the foremost civilized nations is permanently interwoven with the progress of the people toward that desirable human freedom assured by the principles of Divine truth. A direct effect of the enjoyment of liberty of the press has been to educate the people into a more thorough comprehension than previously existed of that higher and better standard of upholding the right, in their ordinary relationships with each other, which is so desirable in the brotherhood of man. It has brought the people to a keener sense of responsibility, and a stronger resolution to bear nobly that responsibility, in their part in God's great universe than otherwise would have been possible. As a human agency in the developing progress of earth and its inhabitants, the liberty of the press has been, and is, of supreme importance.

Note:—An article enlarging upon this subject will appear in the December number of the "Era," written by James H. Anderson. Every student will find this paper one of great value and interest.

Work In Debating.

Debates have now been conducted successfully by so large a number of associations, that there need no longer be any question about the advisability of making debating a permanent part of the M. I. A. work. Almost every association, in which debating has been tried, reports that the good results of the work have been many, varied and great.

Purpose. Debating, as practiced in the associations, should have two main purposes: First, to train the young men and women in public speaking, and, second, to train them in clear, logical thought based upon accurate information. To accomplish these purposes, the following procedure should be followed wherever possible.

Debating Managers. Each stake board should assign to one or more of its members the responsibility of supervising debates in the stake; in each ward organization, likewise, one person should be in special charge of debating. If agreeable, the young ladies M. I. A. stake and ward boards should appoint similar debating managers.

Try-Outs. One evening, probably in December or early January, the same for all the wards of the stake, should be set aside for the try-outs. As many as possible members of the association should be invited to take part. The try-out should consist of a five or ten minute speech (the time to be definitely stated and adhered to) on the subject chosen by the speaker. The subject of the speech should be handed the presiding officer at the beginning of the meeting.

Three judges should be appointed to note carefully the full merits of the speeches, and select the best six of the speakers to constitute the debating teams of the ward.

The Debates. Immediately afterwards, the subject for debate should be chosen; and the debate prepared. About one month after the holding of the try-outs, an evening (the same for all wards in the stake) should be set aside for the ward debates.

The victorious ward team may then challenge some other victorious ward team for an inter-ward debate. These may be continued, under the direction of the stake debating manager, until the champion debating team of the stake is found, which may then challenge the corresponding team of another stake, for an inter-stake debate.

This method has been tried and found to give splendid results. Patriotism and enthusiasm are developed by it. The try-outs give excellent opportunity for extemporaneous speaking; the debates themselves give the desirable training in clear thought and expression.

In carrying out a debate, the following rules should be observed:

Agreement. Before a debate, the two teams, or associations, or sides, should formulate a written agreement covering the following points:

1. The time and place of the contest.
2. The time for submitting the question and by which team it shall be submitted.
3. The time for the team receiving the question to return its choice of side.

4. The number of debaters on each side and the length and order of their speeches.

5. The method of choosing judges.

The Question. In selecting a question for debates care should be taken to choose a subject upon which difference of opinion may fairly exist, in fact one upon which public opinion is divided. Questions should be chosen, the study of which will be worth the while of the debaters, and the discussion of which will be beneficial and enlightening to the hearers. One of the questions suggested by the General Board should be chosen; if not, the question proposed should be submitted for approval to the General Board.

Number on Team. Each team may consist of either two or three debaters. The contest will probably be long enough with two on a side.

Length of Speeches. Principal speech should be from ten to fifteen minutes in length. A good order is as follows: first affirmative speaker, 15 minutes; first negative, 15 minutes; second affirmative, 15 minutes; second negative, 20 minutes, 15 for his principal speech and 5 for closing rebuttal and summary for his side; followed by a five-minute closing rebuttal by one of the affirmative speakers. If desired the five-minute closing rebuttal may be given as a second speech to the first negative speaker instead of adding it to the time of the second speaker, but the affirmative must always close the debate. Another plan which has some advantages over the first is to give each man a principal and a rebuttal speech.

Judges. Three judges should be chosen, but no person should be retained as a judge who is not acceptable to both sides.

Method. It should be the primary purpose of each team to present clearly and fairly the arguments of its side and to defend its position with as much information and logical argument as possible. This requires much careful study and preparation.

Mere assertion of one's own opinion has no argumentative force and should be avoided. Attempted flights of oratory should also be omitted.

It should not be forgotten that there are two sides to every controversy, and that there is room for perfectly honest and friendly differences of opinion on most questions.

Opening and Closing. The debates should be opened and closed by music and prayer, and conducted in an academic spirit of fairness and with a view to getting at the truth. It is no disparagement to be defeated in a contest so conducted.

Courtesy. Respectful courtesy should be shown on both sides, and all personalities avoided. In referring to the debaters on the opposite side, no names should be used, but rather the expression, "the gentleman or speaker on the affirmative," or "negative," as the case may be.

Purpose. Improper motives should not be attributed. Only small, petty minds do that. A debate should never degenerate into mere contention. It is held to get information, gather knowledge, and ascertain the truth, and not to gain personal advantage.

Limits of Debate. The wording of the question should be agreed upon by both sides, and a definition of the terms should be thoroughly understood. The debaters should confine themselves to the points of the question, and not permit themselves to treat topics not germane to the issue. A chairman should be chosen to conduct the debate, who will announce the subject, the names of the judges, the respective

speakers, and the decision of the judges, and see that the debate is carried on in fairness.

Let the discussion close with the debate, and not be carried on later, nor on the outside. In regard to the judges, let it be remembered that their decisions are only the opinions of three out of the many who have listened, and that their decisions do not necessarily settle the merits of the question,—only the points of that debate, in their opinion.

SUGGESTED SUBJECTS FOR M. I. A. DEBATES—Season 1911-12.

POPULAR.

1. Will the West be developed more completely by dry-farming than by irrigation farming?
2. Should the subjects of a vocational nature, such as agriculture, sewing, cooking and mechanic arts, be taught in the elementary and high schools of the State?
3. Does labor-saving machinery advance the industrial arts?
4. In the growth of a commonwealth is manufacturing more helpful than mining?
5. Are national forests, administered by the Federal Government, beneficial to the states in which they are located?

TECHNICAL.

1. Should the administration of city government in the United States be non-partisan?
 2. Should all studies in college above those of the first, or freshman, year, be elective?
 3. Should the playing for money debar an athlete from college teams?
 4. Would a limited number of endowed newspapers be for the best interests of the people of the United States?
 5. Is vivisection justifiable?
- Other questions will be printed from time to time in the "Era."
(See the article by Dr. Widtsoe in the September ERA, 1912, on the debating work of the Y. M. M. I. A.)

M. I. A. Scouts.

BY L. R. MARTINEAU, CHAIRMAN, AND THE COMMITTEE
ON ATHLETICS, ETC., BY APPROVAL OF
THE GENERAL BOARD.

Purpose.

The aim of the M. I. A. Scouts is to inculcate and stimulate in boys high ideals and worthy ambitions, as essential to the best citizenship and the greatest happiness, supplementing the best home influences and existing educational and spiritual agencies which lead the boy to do good to himself by doing good to others. The keynote to the M. I. A. Scout movement may be found in the following:

M. I. A. Scout Ideals.

A Scout must:	Be courageous.
Be clean.	Be cheerful.
Stand erect.	Be industrious.
Keep his self-respect.	Maintain individuality.
Be manly.	Believe in God and right living.

What Scouting Means.

Scoutcraft includes instruction in First Aid, Life Saving, Tracking, Camping, Woodcraft, Nature Study, Cycling, Self-help, Self-support, Patriotism, and Loyalty to everything good.

"In all ages there have been scouts, the place of the scout being on the danger line of the army or at the outposts, protecting those of his company who confide in his care.

"The army scout was the soldier who was chosen out of all the army to go out on the skirmish line. The pioneer, who was out on the edge of the wilderness, guarding the men, women and children in the stockade, was also a scout. Should he fall asleep, or lose control of his faculties, or fail on his watch, then the lives of the men, women and children paid the forfeit, and the scout lost his honor.

"But there have been other kinds of scouts besides war scouts and frontier scouts. They have been the men of all ages who have gone out on new and strange adventures, and through their work have benefited the people of the earth. Thus, Columbus discovered America,

the Pilgrim Fathers founded New England, the early English settlers colonized Jamestown, and the Dutch built up New York. In the same way the hardy Pioneers pushed west and made a new home for the American people beyond the Alleghanies and the Rockies.

"These peace scouts had to be as well prepared as any war scouts. They had to know scoutcraft. They had to know how to live in the woods and be able to find their way anywhere, without other chart or compass than the sun and stars, besides being able to interpret the meaning of the slightest signs of the forest and the foot tracks of animals and men.

"They had to know how to live so as to keep healthy and strong, to face any danger that came their way, and to help one another. These scouts of old were accustomed to take chances with death, and they did not hesitate to give up their lives in helping their comrades or country. In fact, they left everything behind them, comfort and peace, in order to push forward into the wilderness beyond. And much of this they did because they felt it to be their duty.

"These little-known scouts could be multiplied indefinitely by going back into the past ages and reading the histories and stories of the knights of King Arthur, of the Crusaders, and of the great explorers and navigators of the world.

"Wherever there have been heroes there have been scouts; and to be a scout means to be prepared to do the right thing at the right moment, no matter what the consequences may be.

"The way for achievement in big things is the preparing of one's self for doing the big things—by going into training and doing the little things well. It was this characteristic of Livingstone, the great explorer, that made him what he was, and that has marked the career of all good scouts.

"To be a good scout one should know something about the woods and the animals that inhabit them, and how to care for one's self when camping.

"The habits of the animals can be studied by stalking them and watching them in their native haunts.

"The scout should never kill an animal or other living creature needlessly. There is more sport in stalking animals to photograph them, and in coming to know their habits, than in hunting to kill.

"But woodcraft means more than this. It means not only the following of tracks and other signs, but it means to be able to read them. To tell how fast the animal which made the tracks was going; to tell whether he was frightened, suspicious or otherwise.

"Woodcraft also enables the scout to find his way, no matter where he is. It teaches him the various kinds of wild fruit, roots, nuts, etc., which are good for food, or are the favorite food of animals.

"By woodcraft a scout may learn a great number of things. He may be able to tell whether the tracks were made by an animal or by man, bicycle, automobile or other vehicle.

"By having his power of observation trained he can tell by very slight signs, such as the sudden flying of birds, that someone is moving very near him, though he may not be able to see the person.

"Through woodcraft, then, a boy may train his eye, and be able to observe things that otherwise would pass unnoticed. In this way he may be able to save animals from pain, as a horse from an ill-fitting harness. He may also be able to see little things which may give him the clue to great things, and so be able to prevent harm and crime.

"Besides woodcraft, one must know something of camp life. One

of the chief characteristics of the scout is to be able to live in the open, know how to put up tents, build huts, throw up a lean-to for shelter, or make a dugout in the ground, how to build a fire, how to procure and cook food, how to bind logs together so as to construct bridges and rafts, and how to find his way by night as well as by day in a strange country.

"Living in the open in this way, and making friends of the trees, the streams, the mountains, and the stars gives a scout a great deal of confidence and makes him love the natural life around him.

"To be able to tell the difference between the trees by their bark and leaves is a source of pleasure; to be able to make a bed out of rough timber, or weave a mattress or mat out of grass to sleep on, is a joy. And all these things a good scout should know.

"Then, too, a good scout should be chivalrous. That is, he should be as manly as the knights or pioneers of old. He should be unselfish. He should show courage. He must do his duty. He should show benevolence and thrift. He should be loyal to his country. He should be obedient to his parents, and show respect to those who are his superiors. He should be very courteous to women. One of his obligations is to do a good turn every day to some one. He should be cheerful and seek self-improvement, and should make a career for himself.

"All these things were characteristics of the old-time American scouts and of the King Arthur knights. Their honor was sacred. They were courteous and polite to women and children especially to the aged, protected the weak, and helped others to live better. They taught themselves to be strong, so as to be able to protect their country against enemies. They kept themselves strong and healthy, so that they might be prepared to do all these things at a moment's notice, and do them well.

"So the boy scout of today must be chivalrous, manly, and gentlemanly.

"When he gets up in the morning he may tie a knot in his necktie, and leave the necktie outside his vest until he has done a good turn. Another way to remind himself is to wear his scout badge reversed until he has done his good turn. The good turn may not be a very big thing—help an old lady across the street; remove a banana skin from the pavement so that people may not fall; remove from streets or roads broken glass, dangerous to automobile or bicycle tires; give water to a thirsty horse; or deeds similar to these.

"The scout also ought to know how to save life. He ought to be able to make a stretcher; to throw a rope to a drowning person; to drag an unconscious person from a burning building, and to resuscitate a person overcome by gas fumes. He ought also to know the method of stopping runaway horses, and he should have the presence of mind and the skill to calm a panic and deal with street and other accidents.

"This means also that a boy scout must always be in the pink of condition. A boy cannot do things like these unless he is healthy and strong. Therefore, he must be systematically taking exercise, playing games, running, and walking. It means that he must sleep enough hours to give him the necessary strength, and if possible to sleep very much in the open, or at least with the windows of his bedroom open both summer and winter.

"It means also that he should take a cold bath often, rubbing dry with a rough towel. He should breathe through the nose and not

through the month. He should at all times train himself to endure hardships.

"In addition to these the scout should be a lover of his country. He should know his country. How many states there are in it, what are its natural resources, scope, and boundaries. He ought to know something of its history, its early settlers, and of the great deeds that won his land. How they settled along the banks of the James river. How Philadelphia, New York, and other great cities were founded. How the Pilgrim Fathers established New England and laid the foundation for our national life. How the scouts of the Middle West saved all that great section of the country for the Republic. He ought to know how Texas became a part of the United States, and how our national heroes stretched out their hands, north and south, east and west, to make one great united country.

"He ought to know the history of the important wars. He ought to know about our army and navy flags and the insignia of rank of our officers. He ought to know the kind of government he lives under, and what it means to live in a republic. He ought to know what is expected of him as a citizen of his state and nation, and what to do to help the people among whom he lives.

"In short, to be a good scout is to be a well-developed, well-informed boy.

Scout Virtues.

"There are other things which a scout ought to know and which should be characteristic of him. * * * * * He must learn to obey, before he is able to command. He should so learn to discipline and control himself that he will have no thought but to obey the orders of his officers. He should keep such a strong grip on his own life that he will not allow himself to do anything which is ignoble, or which will harm his life or weaken his powers of endurance.

"Another virtue of the scout is that of courtesy. A boy scout ought to have a command of polite language. He ought to show that he is a true gentleman by doing little things for others.

"Loyalty is also a scout virtue. A scout ought to be loyal to all to whom he has obligations. He ought to stand up courageously for the truth, for his parents and friends.

"Another scout virtue is self-respect. He ought to refuse to accept gratuities from any one, unless absolutely necessary. He ought to work for the money he gets.

"For this same reason he should never look down upon any one who may be poorer than himself, or envy any one richer than himself. A scout's self-respect will cause him to value his own standing and make him sympathetic toward others who may be, on the one hand, worse off, or, on the other hand, better off as far as wealth is concerned. Scouts know neither a lower nor a higher class, for a scout is one who is a comrade to all and who is ready to share that which he has with others.

"The most important scout virtue is that of honor. Indeed, this is the basis of all scout virtues, and is closely allied to that of self-respect. When a scout promises to do a thing on his honor, he is bound to do it. The honor of a scout will not permit of anything but the highest and the best and the manliest. The honor of a scout is a sacred thing, and cannot be lightly set aside or trampled on.

"Faithfulness to duty is another one of the scout virtues. When it is a scout's duty to do something, he dare not shirk. A scout is faithful to his own interest and the interests of others. He is true to his country and his God.

"Another scout virtue is cheerfulness. As the scout law intimates, he must never go about with a sulky air. He must always be bright and smiling, and, as the humorist says, 'Must always see the doughnut and not the hole.' A bright face and a cheery word spread like sunshine from one to another. It is the scout's duty to be a sunshine-maker in the world.

"Another scout virtue is that of thoughtfulness, especially to animals; not merely the thoughtfulness that eases a horse from the pain of a badly fitting harness or gives food and drink to an animal that is in need, but also that which keeps a boy from throwing a stone at a cat or tying a tin can on a dog's tail. If a boy scout does not prove his thoughtfulness and friendship for animals, it is quite certain that he never will be really helpful to his comrades or to men, women and children who may need his care.

"And then the final and chief test of the scout is the doing of a good turn to somebody every day, quietly and without boasting. This is the proof of the scout. It is practical religion, and a boy honors God best when he helps others most. A boy may wear all the scout uniforms made, all the scout badges ever manufactured, know all the woodcraft, campcraft, scoutcraft, and other activities of boy scouts, and yet never be a real boy scout. To be a real boy scout means the doing of a good turn every day with the proper motive, and if this be done the boy has a right to be classed with the great scouts that have been of such service to their country."—Extract from Boy Scouts of America, "Handbook for Boys."

The great movement of the Church from Illinois and Iowa to these mountains, in 1847, and the years immediately following, developed among both men and women the highest art of scoutcraft, perhaps, that has been found among any pioneers in the history of our country. Loyal to country and to their religion, hardy and persevering, they made thousands of shining examples of choicest citizenship, brave, wise and God-fearing.

M. I. A. Organization.

Any member of the Y. M. M. I. A. under the age of 18 years may become a member, and is entitled to be enrolled in the M. I. A. Scouts.

Any member of any other Auxiliary Organization, or any non-member of the Church, between 12 and 18 years of age, may become an M. I. A. Scout on a majority vote of the local M. I. A. Scouts and by consent of his parents.

The officers of the M. I. A. Scouts shall consist of:

1. A **scout leader**, who must be over 21 years of age, who shall

be chosen annually by the members of the M. I. A. Scouts from the senior class of the Y. M. M. I. A.

2. An **assistant scout leader**, who shall be chosen in the same way from the senior class.

3. A **patrol captain** and one **assistant captain** for each eight scouts, to be chosen annually in the same way as the scout leader from the junior members.

4. The **president and his counselors** of the ward Y. M. M. I. A., and the **junior class teacher**, shall have general supervision of the officers and activities of the M. I. A. Scouts, and shall be ex-officio members thereof, in the respective wards, and shall hear and settle all matters of controversy, policy and local initiative.

5. A **scout secretary and treasurer**, who should keep a membership roll and the minutes of scout meetings, a record of its achievements and an account of its finances. This office should be held by the assistant scout leader.

Meetings of the M. I. A. Scouts.

To avoid additional meetings in the wards, the M. I. A. Scouts should meet immediately before or after the regular ward mutual meeting, and spend thirty minutes in talks, exercises, and practice in scoutcraft, scout programs and scout activities. When seasonable, these meetings may be held outdoors, and a greater length of time may be occupied.

After a careful selection of officers and the confirmation of their selection by the presidency of the ward Y. M. M. I. A., the scouts may proceed with their work and recreation.

At the outset let it be understood by officers and members that good order and discipline shall be strictly observed, and that scout meetings must show the same respect for the common good as is the rule in regular M. I. A. meetings.

It is not the purpose of the scout movement to do away with or supersede the regular manual class-work of the junior boys. This work must not be interfered with. Indeed, it is hoped and expected that scoutcraft will add enthusiasm and loyalty to the regular work of the Mutual Improvement and other organizations.

It is not the purpose to provide an inflexible program for each ward or each scout organization, but to leave to the local officers opportunity for originality and initiative under the general headings and outlines which have the approval of the General Board.

Prompt and punctual opening of scout meetings, at the hour appointed, is imperative. The scout leader should call the scouts to order exactly at the time appointed, declare the order of business, and proceed at once to execute it:

1. Roll call.
2. Brief M. I. A. Scout drill, as follows:
 - I. Setting-up exercises; four weeks.
 - II. Drill formation in the closed order; four weeks.
 - III. Red Cross drill, and first aid; ten weeks.
 - IV. Packing, tying, etc.; two weeks.
 - V. Camp cooking and camp discipline; four weeks.(For text books on exercises, see "U. S. Army Infantry Drill Regulations for 1911" and "American Red Cross First Aid" text book.)
3. Instruction: Not to exceed ten minutes.
4. Miscellaneous. Announce next meeting's exercises and act on current business.
5. Dismiss by number or song or scout yell.

The time, thirty minutes, allotted to scout meetings, is so brief that not a minute should be lost. But care should be taken to have each meeting contain enough of drill and other snappy exercises in scoutcraft, as suggested in the opening of this chapter, as shall be appealing and helpful in constructive and progressive work. While the boys may be given reasonable latitude in scout meetings, strictest respect for authority and scout regulation must be insisted upon from the outset.

It is designed to have brief talks to the boys under the division, "Instruction," on the choice of trades, professions, and occupations, giving such suggestive direction to their aims, tastes and capacities, for such callings, as may be profitable, worthy and independent.

The great underlying purpose in incorporating scoutcraft in the M. I. A. junior activities is the making in our boys a more rugged manhood and more self-reliant characters.

We give to the organizers of the "Boy Scouts of America" unstinted praise for the splendid ideas and movement they have inaugurated, and find in their "Handbook for Boys" most excellent outlines for scoutcraft, which we advise our M. I. A. Scout officers to use as far as they find them adapted to their local conditions.

From time to time, when practicable, visits will be made to wards and stakes by members of the General Board and the Athletic Committee, and especially by the Field Athletic Director, Dr. John H. Taylor, for the purpose of instruction and assistance to local officers.

Since the general authorities of the Church approve of the movement in athletics and M. I. A. Scouting, it is expected that the local stake and ward officers of the Church will aid and sustain the efforts of Y. M. M. I. A. officers and members who have direct contact with the activities.





